

# *The* JUVENILE INSTRUCTOR

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No. 2

1914



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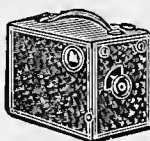
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## February Fancies.

*By L. Lula Greene Richards.*

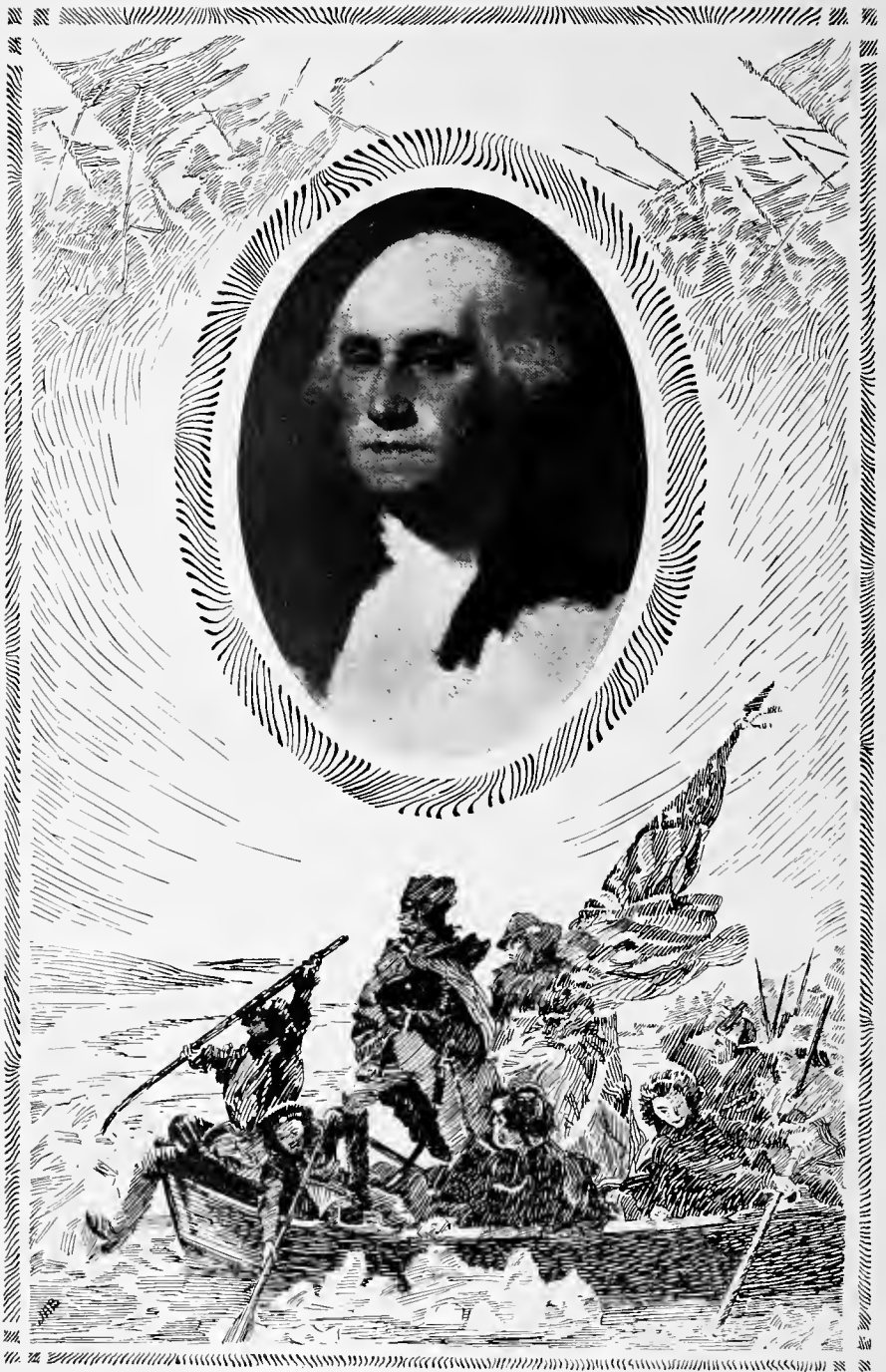
If I could be a fairy sprite,  
Born of some noble line,  
I'd be an heir, successor to  
The good Saint Valentine.

Then, oh! the wondrous valentines,  
Of lovely things and true,  
I'd make and scatter all around,  
For every one of you.

They should, to sad and homesick hearts,  
Bring comfort and delight,  
And teach wrong doers everywhere  
To turn and do the right.

But I am not Saint Valentine,  
Nor can I be his heir;  
Yet I for each and all will breathe  
A heartfelt, fervent prayer.

That every life may be so blest,  
Its generous light shall shine  
As chastely as the wish of love  
On fairest valentine.



GEORGE WASHINGTON.

Born Feb. 22, 1732; died Dec. 14, 1799.

*"First in Peace, First in War, and First in the Hearts of His Countrymen."*



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## The Wonderful Story of Coriantumr.

*By Joel Ricks.*

### I. THE COMING OF THE STRANGER.

One day, about the year 200 B. C., there was seen approaching a frontier village in the land of Zarahemla, a strange looking old man. He was first seen by villagers who were outside of the palisade cultivating their fields. When first noticed he was standing at the edge of the wood and looking with apparent wonder at the sight before him. In stature, he was much greater than the men of Zarahemla. His hair and beard were long and white. His only clothing was a girdle of skins about his loins. He carried a short sword, unlike anything even seen by the Zarahemlans before; also a bow, and arrows, and in his girdle was a knife of curious workmanship. Those who first beheld him fled in fear within the city gates and told what they had seen. A guard of armed men was placed at the gate, while others gathered at the palisade, to resist any war-like demonstration on the part of the mysterious visitor. By this time the man had come near the palisade, and when one called to him from the wall to begone, he stopped and called back words which they could not understand, and made signs with his hands; but raised

not his sword nor made any motion of warlike intent. When he perceived that his words were not understood, he approached nearer, and made signs that he desired food; whereupon a man carried him a meal cake and a dried fish, and all watched and wondered while he ate. When they knew that he was old and much reduced by hunger and fatigue, they brought him within the gate and gave him shelter in an empty house. As the days passed, he tried many times by words and signs to hold converse with the people, as if he would tell who he was and from what strange land he came; but all his efforts were vain for not one word could the Zarahemlans understand. For many days he was a source of wonder and astonishment to the simple villagers, who, during the day, gathered about his habitation, and watched with great curiosity. When he saw that all his efforts to make the people understand, were vain, and he knew that his end was near, he went one day to a mountain side, some distance from the village, and quarried out a large smooth stone which he conveyed to his shelter, and began with great effort to engrave upon it peculiar characters, such as had never

been seen by the villagers before. The task was an exceedingly difficult one, and many days and weeks were occupied in the work. When at last, it was completed, he fell sick, and in the ninth month after his coming, he died, and was buried among the Zarahemlan dead. Who he was, or whence he came, no man among the villagers ever knew. The story was often told to visitors in the village, and in time reached the ears of the king in the distant capital. One day, several years after the stranger's death, men came from the king with orders to bear the great stone and the curious writings away to the capital. In course of time the story became a tradition, then a memory, and was finally forgotten.

## II. THE COMING OF THE NEPHITES.

About the same time that the mysterious stranger reached the village on the northern border of the land, word was brought to the king, in the capital city, that a large company of strange people were coming into the country on the southern border. The strangers seemed peacefully disposed, and King Zarahemla went out to meet them, and made a covenant of peace with their king whose name was Mosiah, and gave them an inheritance in his land. When King Zarahemla had learned the Nephite language, he told King Mosiah the story of the coming of the strange man from the north country, and of the stone and the mysterious writings. Mosiah was very much interested in what he heard and requested that men be sent for the stone, and it was brought to him. Mosiah was a prophet of the Lord, and had in his possession a curious instrument resembling spectacles, and called by the ancients, Urim and Thummim, or interpreters. This instrument was used to read ancient writings of unknown languages. By means of the interpreters, Mosiah read the strange writings on the stone, and discovered that the man's name was Coriantumr,

and that he had been king over a great people in the far north land; that they had fallen into wickedness until all had been destroyed in a great war,—all save Coriantumr. These people had come from a land beyond the great sea at the time when God confounded the languages of the people. This was the message written on the stone. As had been the case in the village the story was discussed at the capital for a time, then passed into history and might have been forgotten but for a succession of peculiar events which resulted in bringing the story to the minds of the people of the succeeding generation. Sometimes out of men's sufferings and perplexities come far-reaching blessings to humanity. So it was in this case.

Soon after the arrival of the Nephites in land Zarahemla, a number of them became dissatisfied with the new country and wanted to return to their old home in land Nephi. They did return, and made a treaty with the Lamanite king by which they obtained permission to occupy the towns of Nephi and Shilom. In course of time these people got into trouble with their Lamanite neighbors and were finally overcome and brought into bondage to the Lamanite king. In their perplexity they sought for some means of deliverance, and finally decided to appeal to their brethren in land Zarahemla.

## III. THE FINDING OF THE STRANGE RECORD.

King Limhi selected forty three of his best men to go down to land Zarahemla to ask the Nephites to come to their assistance. This company took their journey towards Zarahemla; but as none of them had ever made the journey they were lost in the wilderness. After many days travel they wandered up through a narrow neck of land where there was a sea to the east of them, and another to the west; but nowhere could they see anything of the Nephites. One day as they were jour-



neying along they came in sight of a city. They rejoiced at this discovery for they thought they had found the land of Zarahemla. About the city were fields, all run wild and grown up to bramble and trees; but nowhere were there signs of life or of any human being. At first they were afraid; but as they saw no one they drew near, and entered the city. To their astonishment, they found the houses deserted. The streets were full of grass and thorns, and grass and small trees were even growing on the roofs of many of the houses. But where were the people? As they proceeded along the streets, they found bones of men and animals bleaching in the sun. In the houses they found dry bones everywhere, and with them swords whose hilts had perished and whose blades were cankered with rust. There were also breastplates of brass and copper which were perfectly sound. Implements of war and instruments of husbandry were strewn about; but not a living soul could they find anywhere. In one of the houses they found, placed in a conspicuous place so as to attract attention, twenty-four plates of gold covered with writings in a language which they could not read. Naturally they wondered much at the strange things which they beheld, and especially at the mysterious record. Supposing that they had found the land of the Nephites, and believing that in some mysterious way all had been destroyed, they resolved to return at once to the land of Nephi and report to the king what they had seen. As a witness they carried along with them the plates of gold, and some of the swords and breastplates. The king was greatly astonished at the story they told, and very much disappointed at the results of the expedition, as it seemed that the last avenue of escape was now closed. Since there seemed no hope of deliverance from bondage, there was nothing to do but to bear their sufferings

in patience. The persecutions of the Lamanites were so severe that the people kept together in groups as much as possible for mutual protection. Whenever the king moved about, especially outside of the city, he was always accompanied by his guards. One day, about two weeks after the return of the men from the north, King Limhi, accompanied by his guards, was outside the walls of the city, looking about in the fields, when he saw four strange men coming towards the city from the direction of the hill north of Shilom. Supposing them to be some of the priests of his father, who were known to be hiding somewhere in the land, he ordered his guard to surround them, and they were taken and bound and cast into prison. We suspect that King Limhi was somewhat doubtful of the identity of the strangers, as he must have had some acquaintance with the priests of his father, although a number of years had passed since he had seen any of them. At any rate, after letting the strangers lie in prison for two days he had them brought before him, and asked them how it was, if they were the priests of his father, that they were so bold as to come near the city when he, the king, was outside with his guards. One of the men now stepped forward and bowing before the king after the Jewish custom, said:—"O king I am very thankful before God this day, that I am yet alive, and am permitted to speak; for I am assured that if ye had known me, ye would not have suffered that I should have wore these bands. For I am Ammon and I am a descendant of Zarahemla, and have come up out of the land of Zarahemla to inquire concerning our brethren whom Zeniff brought up out of that land." King Limhi was greatly astonished and pleased to hear these words, for he had supposed that the Nephites had all perished; but since they had not, who then were the people whose bones had

been discovered by his men? He told Ammon of the mysterious record and had it brought out and laid before him; but the characters were as unreadable to Ammon as they were to Limhi. Ammon told King Limhi of the interpreters had by King Mosiah, and promised him that when they reached Zarahemla, the records should be read and the mystery they contained, revealed.

When Limhi reached Zarahemla he took the records to King Mosiah, and he began at once to translate them, and found that they contained the history of a great people who had occupied the north country for many generations. Coriantumr was the last king of that people. During his reign a great war had broken out among the people, and millions of his subjects had perished. During the course of the war, the Lord had sent prophets among the people to call them to repentance, and one had gone to King Coriantumr and warned him to repent of his sins, and told him that if he did not repent and the people also, that the Lord would visit them with war and bloodshed until they should all perish, except the king, and that the Lord would bring another people to possess the land, and that Coriantumr should live to see the prophecy fulfilled, and should be buried by the hands of the strangers. Neither Coriantumr nor the people, would listen to the warnings of the prophets, but cast them out. So the war continued, and the people perished; and Coriantumr alone was left to tell the story. When he looked upon the slain of the last of his people, and remembered the warnings of the prophets, he was overcome with sorrow and regret, and fell to the earth as if he

were dead; but unfortunately sorrow could not restore the lives of the many millions of his people. His repentance had come too late; there was nothing left but to bear the burden of his sorrows alone. Worn out by the long struggle, and broken in health, he began his weary pilgrimage back to his capitol city, back where he had known honor, and renown, where he had lived magnificently, and ruled as a great king over a great people. All along that lonely road he witnessed the terrible scenes of desolation caused by the great war. Everywhere were the bleaching bones of his people, and the charred remains of their habitations; but nowhere on the long journey did he encounter a living soul. No one came out to give him greeting, or a welcome, or utter a word of comfort. All of his people were mute and cold in death. At the capitol city he found desolation, his palace in ruins; so he wandered on, and on, until he came into the south land beyond the limits of his kingdom, and there in that wilderness he discovered signs of life. Probably he saw from some hill top, a column of smoke by day, or a glimmer of light at night, like that which revealed to Columbus the existence of a new world. However it was, he came at last to the little Zarahemlan village, and there he laid his weary body down and was buried by the hands of strangers, just as the prophets had predicted; and those who carried his body to the grave little dreamed that that cold clay, that lifeless form, had once been a king, and that, too, of one of the greatest nations that the world has ever known.



BRIGHAM H. ROBERTS.

## Going Up.

*By Lon J. Haddock.*

### FOREWORD.

Perhaps no other factor in life has such immediate bearing upon the conduct of the individual as the force of example. "Example is better than precept," and "actions speak louder than words," are sayings so trite as to be almost considered commonplace, but their effectiveness is diminished thereby not one whit. Try as we may to avoid the fact, we are each one of us consciously, or unwittingly, the slave to some other man or woman's example. Happy indeed are we if our lot is cast where the best and the noblest that is in man-

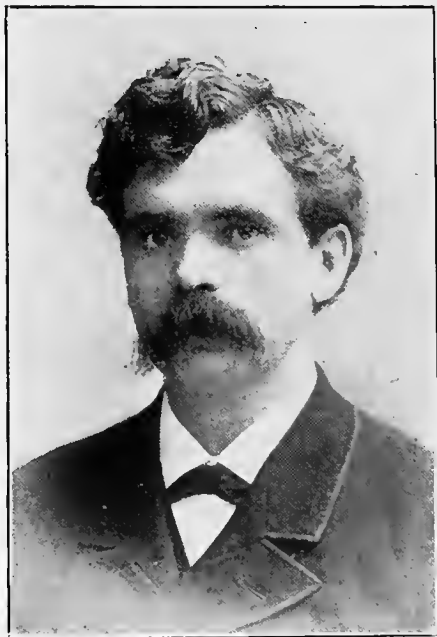
kind is constantly kept before our range of vision! Evil thoughts lead to evil deeds, but a good example inspires to nobler achievements, and it is with this thought in mind that the series of life sketches which follows has been prepared.

Someone has cleverly said, "the men of today were the boys of yesterday," and if this be true, and that it is no sensible individual will question, then it follows logically that "the men of tomorrow are the boys of today." With a view, then, to directing the attention of "the boys of today" to the achievements of "the boys of yesterday," acquainting them briefly with the trials

and struggles of these boys who now hold commanding positions in our Church and State, that they, too, may find comfort and encouragement to meet their daily tasks squarely and bravely as become men "made in the image of God" and be led thereby to qualify themselves for the important duties which shall confront them in the future, the author enters with joy upon the task before him. It is but fair to the subjects of these sketches to state that in no case has the individual been made acquainted with the fact that he was to furnish material for such a series. Each individual has been written up without his knowledge beforehand, the material for the same being gathered from acquaintances qualified to testify as to the merits of the person so treated. The sketches are necessarily brief and can serve at most to give but a faint insight into the life of the subject, and it is sincerely hoped that no offense may be taken at the liberty thus exercised in publishing the same.

As to the title it is mildly significant. It is an easy thing to go down. A man may apply himself day in and day out to the task of qualifying himself for a position of eminence and power, and little by little he approaches "with measured beat and slow," to the goal for which he has been so laboriously seeking. But his downfall may come in an instant. Just one slight deviation, one little misstep, and over the precipice of destruction he goes. In this respect elevators and human lives have much in common. Enter an elevator at any of the upper landings of an office building. The elevator operator calls "going down," the door crashes to, and the descent is begun. Note how gently almost noiselessly, the cage glides down the shaft! Scarcely a sound is heard. Naught save the gentle swishing of the air as it passes aside before the descending cage. But enter the cage in response to the operator's shrill cry "going up!" Note now the differ-

ence! The lever is thrown ever so gently one, two, three, notches! Suddenly the motor in the basement begins to hum, the cables are drawn taut, the metal parts of the cage creak and jar as the strain begins to be felt and slowly, steadily, the safety clutches feeling their course up the slippery sides ready for instant service in case any part of the machinery should give way before the terrific strain, the elevator with its precious freight begins



BRIGHAM H. ROBERTS  
At the age of 30.

its ascent! At no point in the entire ascent is the effort relaxed. Inch by inch, foot by foot, floor by floor it continues! Groaning, scraping, creaking upward it goes, until the desired landing is finally reached and the load safely delivered at its destination. "Eternal vigilance is the price of liberty," and eternal vigilance raises men as well as elevators. Going down is easy. It requires little or no effort; it is so easy in fact, that anybody can do it. But to go up—"ah, there's the rub!" That requires planning, scheming

thinking and—thinking is hard work! and works, is the only fellow who is  
But the boy or man who thinks, plans, ever found *going up*!

### Brigham H. Roberts.

#### Being the Story of a Little quarry "Sand-boy" who went to Congress, Together with the Manner of his Doing It.

A summer morning in Warrington, Lancashire, England, and the year 1865. Myriads of flowers—yellow capped buttercups, and bright-eyed daisies—nod their greeting from every copse and field. Round about and stretching away in wide green acres, their boundaries marked by the long, green hedge rows, which intersect the expanse at irregular intervals, go the rich green fields of clover and sweet smelling hay. The sun shines in resplendent glory, and the birds swell their little throats to bursting as the joy of the prospect takes possession of their hearts. Let us follow this well trodden path which leads away through the fields yonder. Arrived at the first hedge row, up over the quaint old wooden "stile" we go, and on again through the next field till we emerge finally upon the main road which runs directly through the heart of the village. Suddenly we round a sharp turn in the lane when, lo! a wonderful scene of busy industry bursts upon us. We are looking squarely into the great, gaping mouth of one of the stone quarries that characterize this section of the country. In the foreground the great "uncut" masses of stone, tons and tons in weight, rise like huge giants to challenge our progress. Busy men are rushing to and fro, bent on their several tasks, and here close to one side two "sawyers" sit perched like crows on top of one of the stones directing the motion of the great saws that are slowly, but surely, rending the great mass squarely through the heart. Suddenly the saw stops and one of the workmen calls loudly to someone up in the quarry. A brief wait and then out of the stone and debris in the background emerges a small curly haired boy. Upon his arm he carries a bucket half filled with

damp sand, and in response to the directions given him by the workmen, he climbs deftly to the top of the stone and flings handful after handful of the sand into the crevice from which the saw has been temporarily withdrawn. The sand is used to increase the friction of the saw blade and thus facilitate the cutting of the stone.

Let us notice this boy a little more closely. Mark his sturdy little limbs, and the robust body which holds the large head so proudly erect! He is but eight years old, but already he is adding materially to the financial support of his widowed mother and his two sisters. Day after day he is doing his part in the big quarry. He has been trained to work, and already the supple muscles and the well-knit frame give evidence of the strong man that is to be. Only eight years old, but mark him well! for already those blue eyes are beginning to reflect some little of the glory of the dreams which pass and repass in the mind. But a little "sand-boy" now, but soon this same little "sand-boy" is to become one of the presidents of the greatest organization for young men in all the world. That voice, so shrill and wavering now, is soon to sway the judgment of countless thousands by its mature eloquence. That humble, obscure little son of a widow, is, when grown to manhood, to take his place as the chosen representative of one of the world's great commonwealths, and upon him shall center one of the greatest tests of a nation's organic law yet witnessed. Because of him one of the world's greatest legislative bodies shall be set at variance and the balance of mankind shall look on with wonder and amazement!

In just such strange and mysterious manner does God raise up the humble

and weak things of the earth to bring to naught the boastings of vain men, who become puffed up in their own strength.

Just one year later this little boy's mother received the Gospel, and was made a member of the Church of Jesus Christ of Latter-day Saints, and soon thereafter she set sail for America, accompanied by her youngest daughter, leaving the little boy Brigham, for *Brigham H. Roberts* it is—together with his eldest sister, in care of relatives in England. In less than twelve months she had by toiling and saving, accumulated enough money to send for her two remaining children, and with hearts burning with the joy of the reunion, the little family, now completed, settled in Bountiful, Davis County, Utah.

Here the sturdy training that had been young Brigham's part from the beginning again stood him in good stead. He was not afraid to work; and work at that time appeared to be the chief commodity in that section. Nor was he particular as to the name or nature of the work required. He had to "make a living," and hence we find him laboring as a farm hand, herding cattle, helping blacksmith, and any other kind of labor that might come to hand. Any kind of work, so long as it was honest, was acceptable, for his chief ambition was to "get on in the world," and it may be said in passing, "getting on in the world" has been the chief process of Brigham H. Roberts, ever since.

Meantime he attended the "district" schools in that section, during the brief respite left him in the winter, and later on he attended the University of Utah (then the University of Deseret) walking the entire distance from Centerville, to which place the family had moved meantime, to the University in Salt Lake City, and back home again every night when he could not catch a ride on a friendly wagon,—a total distance of in the neighborhood of twenty miles per day—as well as

attending to his chores night and morning on the farm. Young people who complain of the hardships connected with getting an education, today, kindly take notice!

Elder Roberts graduated from the Normal department of the University in 1878. He was ordained to the office of Seventy on March 8th. of the previous year. In 1880 he was called to take a mission to the States and after laboring for nine months in Iowa



B. H. ROBERTS

At 27 years.

Disguise used in securing the bodies of the martyred Gibbs and Berry.

and Nebraska he was appointed to preside over the Tennessee Conference. He was released from this mission in June, 1882, but was called in the following year to preside over the Southern States Mission, under the direction of President John Morgan. Subsequently, he was transferred to the British Mission where he labored for two years as Associate Editor of

the Millennial Star. It was while upon this mission that he met with and defeated the apostate Jarman, in debate.

Upon his return home in 1888 he was chosen to fill the place made vacant in the First Council of Seventy, by the death of Elder Horace S. Eldredge, and he has labored in that capacity up to the present.

Upon the division of the "Mormon" people upon party lines, which took place in the year 1890, Elder Roberts identified himself actively with the Democratic Party. He was elected a member of the State Constitutional Convention in 1894, and his personality is written strongly into the organic law of the state, drafted at that time. At the first State election, held in 1895, he was the sole choice of the Democratic party to represent Utah in Congress but went down to defeat with his party. He was nominated and elected to the 56th. Congress, and it was here that the memorable "test" case, referred to in the beginning of this article was fought. Elder Roberts had previously entered into plural marriage, in keeping with the doctrines of the Church, at that time, and because of this fact his fitness to serve as a Congressman was challenged. After one of the most remarkable legal battles ever conducted, Congressman Roberts was declared ineligible to his seat, and his place declared vacant, whereupon he arose and delivered one of the most masterful oratorical efforts ever given before that body concluding with the words. "I shall walk the earth with head erect, and brow undaunted, as proudly as the angels tread the courts of heaven!"

During all the controversy, Elder Roberts was at work. During the very year of the trial his busy pen turned out the work "Missouri Persecutions," and also "The Rise and Fall of Nauvoo." Previous works were "The Gospel," "Life of John Taylor," "Outlines of Ecclesiastical History," "Succession in the Presidency of the Church," "A New Witness for God,"

"Faith and Defense of the Saints," in addition to other works too numerous to mention.

His latest and perhaps most important contribution is his History of the Church now appearing serially in the Americana magazine, and which it is reported, is soon to appear in book form.



BRIGHAM H. ROBERTS

At the age of 50.

In all Elder Roberts stands as a splendid example of virile manhood devoted to a great cause, and that cause—the uplift of his fellowmen. An orator of such eloquence that the announcement of his name is sufficient to insure an audience in any of the cities of the West, where he is known, he stands today as one of the greatest exponents of the Gospel in the Church. While upon his mission over twenty years ago his eloquence was such that the various open-air orators in Hyde Park, London, religionists, politicians, and reformers alike, were forced to combine to drive him from the place set aside for such meetings because, invariably, their followers deserted

them whenever "that Mormon" began to speak, and clustered about him in eager groups. As to his courage it is stated by those who know him best that fear is to him entirely unknown, and his remarkable experience in going after and securing the bodies of Elders Berry and Gibbs, who were shot down by a ruthless mob while preaching the Gospel in one of the Southern States, many years ago, constitutes in itself one of the most eloquent tributes to this quality.

A man of great intellectual attainment and high administrative ability, supplemented by indomitable courage and unbounded generosity, he stands, today, as First Assistant to the President of the Church in the great Young Men's Mutual Improvement Association, a living inspiration to the many thousands of young men who now go to make up this greatest organization of its kind in all the world.

## "That Flynn Boy."

By John Henry Evans.

### XVIII.

Notwithstanding his great curiosity to read the books which the Rector had given him, Gus restrained himself and merely dipped into them here and there till after his regular duties were performed.

But never had he entered upon those duties with such enthusiasm as on this occasion. In the evening the missionaries held three meetings in different parts of the city. And of the scores of street meetings they had held, these were the most successful. They were the most successful not because of the number of people who heard them. Some of their previous meetings held out-of-doors had attracted hundreds where these three had dozens. But they were good because of the spirit of the preachers. For his companion had caught a spark from the fire that burned in Gus's soul.

It was this fervor that evidently had impressed a press reporter that evening, for the next morning *The Cheshire Examiner* commented on one of these meetings. These "Mormon" elders, the paper declared, prayed and preached as if they meant business. "Whatever may be thought of their teachings," it went on to say, "at any rate they prayed as if the Lord were near by and not afar off, and as if they knew Him familiarly."

Indeed, the incidents of Gus's visit to the Rector had but re-awakened the larger enthusiasm that had quietly grown up in the young man for the preaching of the gospel. Always during recent months he had looked forward to preaching with greater power. He had viewed the ministry as the noblest undertaking in which the human mind can engage, and he pictured himself as one of a body of able expounders of the Word. He took no stock in the pessimistic forebodings of some that the day of the great preacher was closing into night. He knew how eloquence in the rostrum made the blood course like lightning through his veins and tingle at his fingers' ends, and he judged that it had the same effect on others. The accounts of and results brought about by the Apostle Paul appealed powerfully to him. He would like to be a Paul to his generation.

But, little as he knew, he knew enough to realize that mental training counts enormously in the doing of the world's work. His association with Silvertown had taught him that. Also what he had seen of other educated men whom he had met in his missionary labors had but confirmed this opinion. And he knew that he lacked this intellectual discipline. Often he had wondered whether it could be obtained outside of the school-room. If it



might be, he would obtain it, at whatever cost in effort, and he would use it in expounding the wonderful truths of religion. By dint of reasoning he would argue people, as it were, into acceptance of the gospel. These thoughts chased one another through his mind all afternoon and evening.

Almost the whole of that night he sat up reading. The moment he reached the house after his meetings were over, he plunged into the volume entitled the "Life of Jesus." Nor did he rise from it till he had read the last word. And even then he did not go immediately to bed, so profoundly had the waters of his soul been stirred by what he had read.

And a most remarkable book it was—the most remarkable he had ever read. Indeed, it was one of the most striking volumes issued in the nineteenth century. A Frenchman had written it, a most brilliant writer, critical, terse, epigrammatic. It had created a sensation when it first appeared, and became one of the most talked-of works of its time. At the stage which the aspiring and opening mind of Gus Flynn had reached, no more mischievous book could have been chosen. The Rector had been wise in his intent to harm.

Heretofore Gus had been inclined to accept everything on its face value. He had accepted persons in the same way. It had never occurred to him to question a great deal. There had been indeed no call for it. For the most part, he had been associated with only people who thought as he did, so far as the process of thought may be said to have gone on in him. True, since he had been in England, he had met opponents enough, and to spare. But there had been nothing unusual in their opposition, nothing that Silverton had not prepared him to meet. And even here his antagonists had mainly accepted the same ground-work of faith that he held. They differed chiefly in their interpretation of what they held in common. That is to say,

they both held the Bible to be the word of God; they differed only in what it meant. They both believed in the Godhood of Jesus; they disagreed only in what Jesus had said.

But here in this book was something different. Written in the most reverent spirit, it yet attacked some of the foundations of his faith. It held up Jesus as the great teacher, the greatest exemplar of the vital principles, but it denied that He was anything more than a man. It classed Him whom Gus had hitherto believed to be God with Napoleon, and Washington, and Shakespeare! It denied his Godhood. It disputed the miraculous in His life. It discriminated between what the writers of the "gospels" say in one place and what they say in another. And he had all along received their every word with the same authority.

Suddenly his mind was full of questionings. Wasn't this man an infidel? And if he was, who could depend on his word? Infidels always attacked things—always tore down! They had never been known to build up anything. That was beyond their power. They were but the interrogation points of the world—and nothing more! But was this writer nothing but a question mark? Gus had never heard of him before, much less read his works. He looked to be a scholar, and Gus had always lately viewed the scholar with reverence if not with actual awe. Was not this author then a great scholar? And who was Gus—Gus Flynn, an ignorant youth—to dispute the word of a scholar? Rather ought he to fall down on his knees and worship at the shrine of learning! This man believed in Jesus, but not as Gus had believed in Him. He discredited the miraculous birth of Jesus, the wonderful miracles, the very resurrection! And yet he was a scholar! Which was right—this man or he, Gus? And yet the book was evidently written in a reverent feeling. Gus was in great distress of spirit! He would throw the book off his mind and go to bed.

Oh, thou Evil Geniuses of the world—or Good Genius, as the event shall determine—that goest about to drop questions into the human soul without any apparent regard to what the outcome may be, leave not this youthful, experienceless mind to its own resources, but rather come to its aid that out of its questionings it may, whether after or before much tribulation, rise into the higher Truth!

Gus went to bed, but sleep did not come to his eyelids. Always he thought upon what he had read. Once or twice he mounted his night-mare, but was dragged off immediately with great violence. Presently, however, he rose again and went down stairs to resume his reading. Here Ira found him after daylight, plunged, red-eyed, and sober-looking, into the volume of "Higher Criticism."

He did not look up nor speak when Hewling entered the room, as was his custom.

Flynn read till his breakfast was brought in, and then he had to be told by his companion that it was ready. He sat down, but ate little. Then he took to his book again. Ira meanwhile prepared for his day's tracting, but with unusual slowness as if waiting for his friend to volunteer attention to the labor of the day. When, after a time, he did not do so, Ira said:

"Aren't you going tracting today, Brother Flynn?"

Gus thereupon looked up inquiringly. Hewling repeated his question.

"Why, yes," Gus responded. "How stupid of me to forget!"

And the two presently went out.

But Gus did not remain out as long as was his wont. His mind was elsewhere than on his tracting. He was therefore deep in "Higher Criticism" when Ira returned early in the afternoon. By the time Hewling retired for the night Gus had finished his second book. And that was the signal for another series of questions.

This volume on the higher criticism was also a remarkable work, not in-

deed as an original production, but as giving the results of modern research connected with the Hebrew scriptures. For many years now there had been going on, among scholars in England, France, and Germany, a work of investigation into the origins of the Bible narrative, with a view to ascertaining what documents were trustworthy and what were not. The groundwork of the whole investigation was the thought that the scriptures of the Hebrew people were to be subjected to the same test of historical criticism as any other literary work that has come down to us out of the past. And this book set forth in a very brief form the fruits of this inquiry.

Gradually as he read the views of the book entered his mind and ran through all the natural channels till it found its way into every nook and corner of it and tainted its every process. Not only did the former questions come up again, but a great train of new ones. The first book attacked the divinity of Christ, the second book undermined the trustworthiness of every statement in both the Old and the New Testament, till you could not tell what was what in either of them. And yet this, like the other, was reverent criticism! Poor Gus's brain was addled. He had believed the Bible to be the word of God, every syllable of it, and here was a work done by great scholars the upshot of which was that the Bible was no more the word of God than any other book! And he had tried to prove the doctrines of "Mormonism" from a volume which was repudiated by scholars as no authority at all! What should he do?

His answer was to plunge into the third book which the Rector had lent him. He might get some explanation there. He got none. For this book attempted to show that there was no ground for believing that such characters as Abraham and Job were real characters at all, that they were fictions of the Hebraic imagination, in order to inculcate a lesson. Nor was

the Garden of Eden, according to this book, or the creation of man and of the earth, or the fall of Adam anything more than a myth. This volume he finished the second night.

When, the next morning, Ira made his appearance in the room, he saw a haggard face before him. Gus, sitting on his shoulder-blades in the big leather chair, with his feet perched on the table corner, was overwhelmed in the chaos of reflection. Chaos within and chaos without! He was in his shirt-sleeves; his vest was open except for the lower part, which was buttoned; his hair was tousled as having been combed with the fingers in the wrong way.

Ira paused at the door. He looked at the haggard figure. He looked at the three volumes of mischief on the table. The thought distinctly came into his mind to snatch them and throw them upon the smouldering flame in the grate. But what good would that do? Their contents were safely, irrevocably stowed away under that tangled mat of auburn hair. It did not occur to Ira to find out what those poisonous contents were. Still, if Ira had read them, it would have made no

(TO BE CONTINUED.)

difference to him. His mind would have set everything down as a work of the devil. Gus was different. *He* revered scholarship and the scholars. For doubtless these books of the Rector's were the works of learned men. Well, if that was the effect of learning, he would eschew learning!

Breakfast over, Gus attired himself for going out. At least that is what Ira thought. For his companion had remained shut up with his own reflections.

"I'm not going to tract today," Gus said, when he was ready. Meantime he was putting the Rector's books into his satchel. "I'm going to have a talk with the Rector."

"Very well," was Hewling's answer. "And I'm going to Manchester to have a talk with Brother Woolsey!"

Ira said this almost defiantly. The two looked at each other, Ira with the bull dog in his face, Gus with vague wonder in his eyes, as of one who would like to know the other's meaning, but who lacked the energy to put his question.

Presently Flynn left the room, and Hewling, after a few moments' thought, got ready for the train.

## The Dog's Appeal.

Master, do not let me go out without a collar. And upon this collar be good enough to engrave your name and address. Imagine what would happen if I should be lost and fall into the blood-stained hands of that terrible man who tortures gagged dogs!

Do not strike me, Master, for I will punish you by licking your hands. Do not make me run behind the swift autobus upon which you are seated. Do not make me draw heavy loads. Do not give me up to cruel children. And you, Mistress, do not feed me too

much cake, for it quickly weakens me, and that means I must go to the veterinary, who easily makes away with dogs who are too much loved.

Master, if you meet in the street one of my kind, abandoned, wandering, unhappy, do not turn away from him.

And when I die, O Master, do not plant a weeping willow in the dog cemetery, neither throw me in the sewer, but send word by the first post to the police, who will soon come and relieve you of the most faithful of your friends.—*Translated from the French.*



## THE JUVENILE INSTRUCTOR

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SALT LAKE CITY, FEBRUARY, 1914

## Wars and Rumors of Wars.

"And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the build- ings of the temple.

"And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?"

It was but a short time before the Savior's crucifixion that this conversa- tion took place. Jesus had been teach- ing the multitude in the temple and had severely rebuked the Jews for their wickedness and the rejection of his testimony to them. He had pre- dicted the destruction of the temple and also of Jerusalem, and had said that they should not see him hence- forth, till they should say, "Blessed is he that cometh in the name of the Lord."

Even his disciples failed to compre- hend the full significance of his mean- ing, so they came to him privately to inquire concerning his predictions and particularly as to the signs of his second coming, and the end of the world, or reign of wickedness. In the course of his instruction he said: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences, and earth- quakes, in divers places. All these are the beginning of sorrows." Many other things he taught them and gave them the parable of the fig tree. Said he: "When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know it is near, even at the doors."

We are living in the day when some of these things are to be fulfilled. The Lord has reiterated in unmistakable language through his servant Joseph Smith, in this dispensation, that the time of his coming is near. Even the casual observer with a grain of faith may see by the signs of the times that these calamities are at our doors. There is throughout the world a spirit of unrest. Agitators are at work stirring up the people to violence and dissatisfaction with their conditions and their rulers, thus causing disturbances that too often lead to bloodshed and crime. Strange, and in some instances, abominable doctrines and theories are advocated and practiced, which tend to destroy faith in God and to bring reproach and ridicule upon the mission of the Redeemer. Not only among men are found these great disturbances, but the elements are also in commotion. We read almost daily in the public press of "earthquakes in divers places," of the "sea heaving beyond its bounds," of "famines and pestilences" of various kinds, the belching forth of great volcanoes, scattering destruction and death before them. Also among the nations, great and small, there are "wars and rumors of wars." As early as Christmas day, 1832, the Lord, through His servant, Joseph Smith, predicted the rebellion of the Southern States against the Northern States, beginning at South Carolina. In that revelation it is declared that following that dreadful conflict, war should continue to be poured out upon the nations until "with the sword and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of Almighty God, until the consumption decreed hath made a full end of all nations."

From the day of the rebellion of the

South against the North until the present, the world has not been free from wars and turmoil. There have been wars and preparations for war constantly. Great rivalry has existed between the nations in the invention of implements of war; and since that time there has been a complete revolution in the methods of war and the invention of engines of destruction. The old wooden battleships of the Civil War and earlier times have been replaced by the "dreadnaughts" and "super-dreadnaughts" of today. Many kinds of vessels, both for attack and defense have been constructed at enormous cost to the nations, each striving to outdo the other. Similar preparations have been made in the invention and manufacture of powerful guns, for use both upon land and sea. These terrible weapons of war are so powerful that they will throw projectiles weighing tons, many miles. They will pierce the thickest armor-plate almost as though it were tin. And thus nation has vied with nation in their preparations of war and means of defense.

England, Germany, France, Russia, Spain, Japan, China, and in fact, nearly every great nation upon the earth has been at war with other nations or among themselves since the close of our own great Civil War, and some of them several times. Scarcely has a treaty of peace been signed, closing a bloody conflict between two nations, that a declaration of war has not soon after been proclaimed, creating a similar conflict between other nations. At times the struggle has been internecine, as in the case of Mexico at the present. Thus war is being poured out upon the nations, and "rumors of war" are being circulated, through the daily prints, creating consternation and fear, and all this because the rulers of the people will not heed the commandments of the Lord, nor receive the doctrines of His Son.

How much better it would be if nations could live in peace with their

neighbors and among themselves. Notwithstanding the fact that men cry, "Peace! peace!" and desire and pray for peace, not until the decrees of the Almighty are fulfilled, shall the world have peace. And when peace shall come, it will not be founded upon the agencies of man, nor because of the terrors of the invention of destructive implements of war, but it will come through brotherly love and righteous desire to keep the commandments of the Lord and live in unity one with another.

There is, however, a way of escape from the awful conditions of war and human strife. It is by obeying the commandments of the Lord. He will fight the battles of Zion, for He has said: "It shall come to pass, among the wicked, that every man that will not take his sword against his neighbor, must needs flee unto Zion for safety. And there shall be gathered into it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked, Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

JOSEPH F. SMITH.

### Humane Day.

For many years the last Sunday in February has been designated as Humane or Mercy Day. This year the date is February 22nd. We print in this issue a number of stories and verses intended to impress upon the minds of old and young the necessity of being kind to the helpless dumb creatures the Lord has placed in our care. Teachers should not let the day pass without in some way bringing to the minds of their pupils the great lesson of kindness to animals.

### "We are Workers."

"Those who work upon marble may live to see their work crumble away, but those who work upon immortal souls leave an impress that will live throughout eternity."—*Daniel Webster.*

All men are workers: some for remuneration, some for applause alone, and some for the establishment of principles of right.

Of each it is required that with the duty of an earth-bound life he aid another passing on his way. Not for himself alone is man to live and labor that even before his days are finished the structures he has built begin to waver, the worldly dreams that he has woven vanish, and the man-made principles he has cherished, bring no comfort to his selfish heart. For such there are no treasures laid up in heaven, for in the life-work there came no thought of heavenly things.

Although each life teaches daily either good or ill, and has some followers among all the professions, all the missions, all the callings of mankind, there is none greater or more far-reaching than that of teaching others—truths their eyes have not yet seen nor their hearts yet comprehended.

It is no little thing—this art of teaching, and he who would become proficient has need of many virtues.

No man can teach to others those things he himself does not love and cherish and believe with all his heart. Before the power of words comes ever the power of example, and so mighty is this latter power that many lessons are thus taught silently. Words may be beautiful and well-chosen, but if they are not the echo of the life of him who utters them, they will leave an impress but for a moment only. Example is the foundation of a teacher's work. Were it not so, the greatest of all teachers would not ring down through the ages with such sweet distinctness. His deeds were ever in harmony with all his words.

Nor yet did a full blessing ever come to one who labored for duty's

sake alone. To work in our Father's field is not a task but a privilege. For love we labor, and with love we are rewarded. Could we ask for more? There are few things more desirable than the love and confidence of those with whom one mingles and nothing dearer than the trusting love of little children.

Patience and prayer destroy many barriers by the way—"More things are wrought by prayer than this world dreams of." There is the sweet, old story of the ninety and nine who were safe in the master's fold, but for the lost one there was much sorrow, and the master himself went over the mountains and brought it back, rejoicing. There is much joy, 'tis true, for those who are safe, but there may be some who wander far, and for all brought back into the fold the Father will rejoice.

There is need of life and spirit in our work. Would we teach to another the joy of living, our own dis-

couragements must be forgotten—laid aside. To gain respect of all there should be charm of personality—not too much dignity nor costly raiment, but thoughtfulness, kindness of manner and simple neatness of dress.

We cannot give to others those things we have not ourselves. Education is not always necessary to teach lessons from the Gospel of Jesus Christ, but the spirit of inspiration reveals wondrous truths to those who truly seek for knowledge. There were men of old—there have been many men—whose words and works have astonished the world, and can we marvel when their teacher was the Spirit of the Lord?

To each who would reap a harvest of plenty, there come, oftentimes, weariness and some discouragements—all this the world need never know.

We are workers! Are we working for treasures that will not perish before our lives are finished, or do we work for riches incorruptible?

GRACE ZENOR JOHNSON.

## Business Department.

### To Subscribers.

On account of the January number of the *Juvenile Instructor* reaching some of our subscribers later than usual, we deem it advisable to make an explanation.

The regular mailing was about one week late, owing to the late arrival of paper on which the magazine is printed. The new subscriptions and renewals which have been coming in have been reaching us at the rate of from one hundred to five hundred a day, making it impossible for us to get receipts and *Juveniles* mailed to our subscribers as promptly as we should like. Our agents and subscribers should understand that it takes time to get subscriptions entered and the magazines mailed. We have doubled our office force in an effort to keep our patrons satisfied, and yet some of our Sunday School superintendents, and agents, as well as the subscribers themselves, write us as though our only object in life was to cheat them out of the dollar sent in for the *Instructor*. Our office force is here to serve our subscribers and patrons, and any neglect of responsibility towards patrons will not be tolerated.

Of course, mistakes sometimes occur; when they do, we appreciate having them called to our attention. During the busy season, however, we ask that our Sunday School superintendents, agents and subscribers exercise patience. We assure you that your orders are being taken care of as promptly as possible.

To avoid some of the delays, and mix-ups, please remember that *Juvenile* subscription orders, book orders, and requests for information should never be written on the same letter. If they are, one or the other necessarily has to be delayed. These departments should be written to on separate sheets of paper, and each sheet should be signed with your full name and post office address. If this is observed it will help us give you better service.

Send your orders in early. Don't wait until Wednesday or Thursday and then write us to be sure to have the goods to you by the following Sunday; it is a physical impossibility for us to do it.

We want to help you, and ask you if you will help us do it.



## Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and  
Stephen L. Richards.*

### CONCERT RECITATION FOR MARCH.

(Fourth Article of Faith.)

We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; Second, Repentance; Third, Baptism by immersion for the remission of sins; Fourth, Laying on of hands for the gift of the Holy Ghost.

### SACRAMENT GEM FOR MARCH.

(From "Sacramental Song," Juvenile Instructor, March, 1913.

Heavenly Father, while we eat  
Of this holy bread this day,  
May it bring a blessing sweet  
To our souls we humbly pray.

### Setting Apart Officers and Teachers.

The question has again been asked whether it is a rule in the Church to set apart Sunday School officers and teachers.

All stake Sunday School officers and Stake Board members should be set apart under the direction of the Stake Presidency: the same rule should be followed in regard to the ward superintendency; and if deemed advisable, to the other officers and teachers as well. But it is not the general practice to set apart the local officers and teachers. It should be understood, however, that there is no objection to doing so, if it be thought

advisable by the Bishopric and the Stake Board, or if it be desired by the teachers themselves.

A setting apart under the hands of the Priesthood, when sincerely given and received, will always prove a blessing.

### Annual Ward S. S. Conferences.

Annual ward Sunday School conferences should be held, during 1914, as near the anniversary of the date of organization as possible. Programs for these meetings should be prepared by the respective Stake Boards, and copies forwarded to the General Secretary.



## Secretaries and Treasurers' Department.

*Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer.*

### Sunday School Conventions.

#### *Salt Lake City.*

A convention of the Davis, Ensign and Salt Lake stakes was held at the L. D. S. High School, Sunday, January 11. There was a large attendance of Sunday school workers who crowded Barratt Hall and the department rooms to the limit. A splendid spirit prevailed and it was the opinion of many that it was the best convention of these stakes ever held. Elder E. David Mann directed the music which formed an interesting part of the convention programs. The details were worked out by Superintendents W. T. Atkin, Scott Anderson, and Alma O. Taylor of the Ensign stake, Edwin F. Parry, Jr., Anor Whipple, and John Elkin of the Salt Lake stake, and A. L. Clark, Edward M. Whitesides, and Myron C. Barlow of Davis stake.

The convention was attended by Elder Geo. F. Richards of the Quorum of the Apostles, Stake Presidents Richard W. Young and John Knight of Ensign, Nephi L. Morris, George R. Emery, and Edward T. Ashton of Salt Lake, and Joseph H. Grant, J. A. Eldredge, and Jesse M. Smith of Davis. The following members of the General Sunday School Board were present: Stephen L. Richards, Wm. D. Owen, Geo. D. Pyper, Josiah Burrows, Harold G. Reynolds, Charles B. Felt, George H. Wallace, Howard R. Driggs, N. T. Porter, Horace S. Ensign, J. Leo Fairbanks, J. W. Walker; also aids, Sisters Marion Belnap Kerr, and Dorothy Bowman.

At the 9 a. m. meeting the attendance was as follows:

	Davis	Ensign	Salt Lake	Visitors	Total
General Board .....	..	..	..	..	11
Stake Superintendencies ..	2	3	3	..	8
Stake Boards .....	12	14	9	..	35
Stake Presidencies ....	2	2	1	..	5
High Councilors .....	1	1	1	..	3
Visitors .....	..	..	..	2	2
Totals.....	17	20	14	2	76

Attendance of officers and teachers in departments was as follows:

Departments.	Davis	Ensign	Salt Lake	Visitors	Total
Supts. and Librarians..	44	42	49	5	140
Secretaries and					
Treasurers' .....	9	13	18	4	44
Choristers and					
Organists .....	8	13	16	5	42
Parents' .....	19	16	25	2	62
Theological .....	20	23	34	5	82
Second Intermediate...	17	27	36	3	83
First Intermediate....	20	31	61	5	117
Primary .....	12	20	21	..	53
Kindergarten .....	16	28	34	..	78
Totals.....	165	213	294	29	701

Based upon the 1912 report of enrollment this attendance would give the following percentages:

Davis, 43%.

Ensign, 96%.

Salt Lake, 79%.

At the 9 o'clock meeting Elder Stephen L. Richards spoke on the topic, "The New Order of Business," explaining in detail the changes made necessary in our opening exercises on account of holding Priesthood meeting in many stakes on Sunday morning. Elders Almo O. Taylor, John Elkin, A. L. Clark, and Geo. D. Pyper treated the subject, "Stake Board Visits." The officers then adjourned to the General Assembly at Barratt Hall which was crowded to its capacity with a splendid and enthusiastic band of Sunday school workers. After brief instructions the meeting adjourned to Departments where discussions of Sunday School topics were held until 12:30. Instead of holding a 2 o'clock session the meeting was called immediately upon adjournment of Departments.

The following program was rendered:

"The Home and the Sunday School,"

Howard R. Driggs.

Solo by Samuel D. Winter.

Five minute addresses: "Instances of the Beneficial Effects of the Sunday School upon the Manhood and Womanhood of My Stake," Presidents Nephi L. Morris, of Salt Lake, John M. Knight, of Ensign, and Joseph H. Grant, of Davis.

Solo by Charles Pike.

Address by Apostle Geo. F. Richards.

"Fundamentals in Successful Sunday School Work," Asst. Gen. Supt. Stephen L. Richards.

Congregational singing, "God be with You Till We Meet Again."

Benediction, Elder Chas. B. Felt.

#### Ogden.

A very successful tri-stake convention of the Sunday school workers of North Weber, Ogden, and Weber stakes was held at the Weber Stake Academy, Sunday, January 11, 1914. Elder David O. McKay presided and Elder F. A. Behling acted as secretary. Representing the General Board were Elders David O. McKay, T. Albert Hooper, Joseph Ballantyne, Henry H. Rolapp, Milton Bennion, Horace H. Cummings, Geo. M. Cannon, Sylvester D. Bradford, and Sister Florence Horne. At the 9 a. m. meeting Assistant General Superintendent David O. McKay spoke of "The New Order of Business." The attendance was as follows:

	Weber	N. Weber	Ogden	Visitors	Total
General Board .....	..	..	..	..	10
Stake Superintendencies ..	3	3	3	..	9
Stake Boards .....	18	10	15	..	43
Stake Presidencies ....	3	3	2	..	8
High Councilors .....	4	12	14	..	30
Visitors .....	..	..	..	18	18
Totals.....	28	28	34	18	118

Percentages of stake boards, exclusive of superintendencies: Weber 95, North Weber 91, Ogden 100.

At the 10:30 meeting the attendance of local officers and teachers ascertained by a rising roll call by stakes was as follows:

Weber—Enrolled 265, present 243, or 92%.

North Weber—Enrolled 275, present 207, or 76%.

Ogden—Enrolled 239, present 223, or 93%.

There was also an attendance of 11 members of the General Board, 7 members of Stake Presidencies, 35 High Councilors, 37 Bishops and Bishops Counselors, 52 members of Stake Boards, 8 visitors from Morgan stake, 8 from Box Elder, and 9 other visitors, making the total attendance at the 10:30 session 848.

At the morning meetings excellent music was rendered under the able leadership of Chorister Albert J. Powell and Sister Ellen H. Thomas.

The afternoon session was held at the Tabernacle and the great building was filled to overflowing, many being unable to gain admission.

The topics suggested by the General Board were given as follows:

"The Home and the Sunday School," Elder Henry H. Rolapp.

"Instances of the Beneficial Effects of the Sunday School upon the Manhood and Womanhood of My Stake," Presidents L. W. Shurtliff of Weber, James Wotherspoon of North Weber, and Thomas E. McKay of Ogden.

"Influences Necessary to Retain Our Boys and Girls in Sunday School," Dr. E. G. Gowans.

"Fundamentals in Successful Sunday School Work," Elder Milton Bennion.

Remarks by General Superintendent David O. McKay.

Beautiful music was furnished by the Ogden Tabernacle Choir under the direction of Elder Joseph Ballantyne.

Superintendents B. H. Goddard, Wm. McKay, and Thomas M. Irvine, and their able assistants did yeoman service in looking after the details of the splendid convention and the presidents of the three stakes have the thanks of the Sunday school workers for their full-hearted support.

#### OTHER CONVENTIONS.

Conventions at Logan and Brigham City were held Sunday, January 25, but too late for details to be given in this issue.

HISTORIES ARE MORE FULL OF EXAMPLES OF THE FIDELITY OF DOGS THAN OF FRIENDS.—*Popc.*

IN ANOTHER KINGDOM IT IS PROBABLY THROUGH THE DOG, THE ALMOST THINKING GUARDIAN OF OUR HOMES, THAT WE SHALL DISCOVER THE MYSTERY OF ANIMAL LIFE.—*Maeterlinck.*

# Choristers and Organists' Department.

Horace S. Ensign, Chairman; Geo. D. Pyper and Joseph Ballantyne.

## I Can See Thee, O my Savior.

Sacrament Hymn.

WORDS AND MUSIC BY E. STEPHENS.

Softly, After Blessing the Bread.

*Solemn and tenderly*

1. I can see Thee! O my Sa - vior! My Redeemer, all di - vine, With Thy  
 2. I can hear Thee! hear Thee praying, In the garden dark and lone, Father  
 3. I can see Thee! mock'd and dy-ing, On the cross that man might live, Hear Thy

cho - sen ones par - tak - ing Of the brok-en bread and wine  
 might this cup pass from me, But Thy will, Thy will be done.  
 bless-ed voice still murm'ring, That di - vin - est word "For - give."

Full and Triumphantly, After Blessing the Water.

*Full and Majestically*

4. I can see Him in His glo - ry, Come to reign among His

own Countless throngs, redeem'd surround Him, Worship at His glorious throne.

Finishing in Solemn Mood with Fifth Verse.

*Solemnly. pp* *cres.*

5. O, my soul! shall I be wor - thy Of a place among that throng? Is my

*rit.*

heart and voice at - tun - ed To that grand tri - um - phant song?

### Appropriateness of Organ Music.

I think all the organists will agree with the statement, "Both preliminary and sacramental music have an individual and important part in the music of the Sunday Schools." In order to have appropriate music we must consider the emotion the music should arouse. First, let us look to the preliminary music.

To me the preliminary music is the more important and yet the more difficult to play and gain the effect desired. The more important because it is the music and only the music that is noticed and should have the attention of all, while the sacramental music is more in the background, and is used only to beautify the service, like flowers on an altar. In the former the æsthetic beauty is the thing entirely—in the latter it is the service made more beautiful by the sound of music.

The more difficult because being the first number on the program, what good it should accomplish is sometimes lost in the confusion which usually accompanies the opening of a Sunday School. I refer to the necessary

disturbance caused by those coming in late, finding a seat, shaking hands and exchanging the time of day with their neighbor. In fact, it has become such that we regard the preliminary music more as a curtain raise, insignificant to the general Sunday School service. Like the opening march in a theater it just puts a little color in the atmosphere, thereby missing its real function. Its real function, I would say, is to help bring about a more devotional and tranquil mood. Hence the kind of music appropriate is very evident. It must be of a sweet, flowing and very tuneful nature. As far away from the accented dance rhythm and popular vogue as possible; in fact, the embodiment of tranquility itself. One can't help but notice the difference in attention paid to the music at the Union meetings contrasted with that at the Sunday Schools. More than half of the necessary confusion of the Sunday Schools appear, in the union meetings, to have spent itself during the roll call and announcements.

The spirit of the sacramental music is similar in that it should be very unworldly, although a little solemnity

would be very appropriate here where it would not be good taste in the preliminary. There is quite a difference in the spirit of the two exercises. For example, the duty of the preliminary is to quiet the congregation and exercise a peaceful and receptive mood on the listeners, while the sacramental is much deeper. The reverence which we hold for the Lord because of the things He did for us, our promise to always remember Him, and willingness to take upon ourselves His name should all be expressed not by a little plaintive melody, but more of a grand, solemn and dignified movement.

Just a few words in review. The two important suggestions in the music of the two exercises are: The pre-

liminary music may be a pretty little song-like movement which, of course, does not pass beyond the previous suggested requirements, a tune which will attract the ears of the listeners and hold their attention, while such a piece played during the sacrament service, would in all probability distract their thoughts from the service to the music.

In the march music care should be taken not to play a hymn for the march too often. There are many good marches practicable for both organ and piano, although I woul' rather hear a hymn-march than a popular song-march, which is decidedly very poor taste.

LESTER H. HINCHCLIFFE.

## Parents' Department.

*Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.*

### Purpose, Nature and Scope of the Parents' Movement.\*

The Parents' Movement began with a purpose; or, better still, a divine purpose called the Parents' Movement into existence, and that purpose at once determines its nature and limits its scope. And what is that purpose? Expressed in simple language, it is the improvement of the home life of the Latter-day Saints, the enlightenment and uplift of parenthood. It is fitting, indeed imperative, that a work of this kind should be inaugurated, for there is no profession in which men and women find themselves more incompetent than in the profession of parenthood, the art of home-building. There is an almost universal incompetency in the chief business of life. And this is not a curious fact, for in the work of parenthood, humanity attains its highest possibilities. In the privilege of

creating and sustaining a human soul and inspiring it with worthy ideals, men and women come nearest to God; the mortal touches the immortal. To improve the home organization, charged with the responsibility of performing these sacred duties, is the purpose of the Parents' Movement. This is the inherent and fundamental purpose of our organization; its success in this line will be the final measure of its service to society. And I feel impelled to say that as our organization grows in experience, we shall find ourselves constantly adhering more closely to this native aim of the Parents' Movement.

The nature of any organization is determined by the work it purposes to do, and this is true of the Parents' Movement. At the outset the Parents' class in the Sabbath School was chosen as the best means of achieving the ends expressed in its purpose. It was thought that systematic instruction could probably bring about the results desired. For a time the meetings were novel and interesting, but the results

\*Article by Elder J. Leo Muir, read at the Sunday school convention at Salt Lake City, January 11, 1914.

were poor. To expand the efficiency of the movement the class organization began to "do things," so to speak, in community life; the community became the laboratory for the practical application of the principles and theories developed in the class meetings. Thus the Parents' Movement assumed a dual nature, typified by the terms "class room" and "laboratory." These two elements constitute the working machinery of the Parents' Movement. In relation to this dual nature of our work there are four kinds of local organizations in our Church. They are (1) those that do good work both in the class room and in the laboratory, (2) those that do good work in the class room and poor work in the laboratory, (3) those that do good work in the laboratory and poor work in the class room, and (4) those that do good work neither in the class room nor in the laboratory. The first of these is the efficient organization; the two elements must co-operate. I frequently find local workers apologizing for their poor class work and boasting of their good field work, and vice versa. Such classes have in no wise attained to the eminence we are seeking. In some instances local classes pay very little attention to Sunday morning meetings, but try to supplant even the commercial clubs in their community activities. This is not the right attitude toward the work; neither is it right to neglect the laboratory work in an effort to concentrate energy upon the class meeting. And let me say at this point that while we prefer to speak of our work as a movement rather than as a class—feeling that in this term there is greater dignity—nevertheless the class meeting, offering an opportunity for the calm and deliberate discussion of the problems of parenthood and home-building, will always be vital to the success of the Parents' Movement.

This dual nature of the Parents' Movement must take upon itself certain elements of personality. It must

be in the first place intelligent and enlightened, seeking reverently all truth, for it presumes to dispense wisdom for the guidance of men in the performance of the greatest duty of life. That proverb of the latter days, "Man can not be saved in his ignorance," is coming in the light of the Parents' Movement to have a new and broader significance. Not only does man's ignorance delay his own salvation, but it jeopardizes the salvation of the generation to which he transmits his life. Secondly, the Parents' Movement must be reverent, approaching its task in humility, seeking God's guidance and the light of divine truth in all matters. The humble heart is guaranteed divine light where human wisdom fails. The third element of personality which the Parents' Movement must possess is calmness and moderation. It must be unhampered by agitation or irritation, free from exasperation and haste, unlike the fickle tongue of scandal, tolerant of human frailties. Men of all minds must find enlightenment in its discussions. Reformers are often impatient of success, but we have learned by this time that it will require many years to achieve some things which we hoped to do in a few months. As a fourth element of personality the Parents' Movement must be persevering. Our task is long, and long pursuits are frequently abandoned. Our determination must never relax, if we shall attain the goal of our ambition. As the fifth element of its personality let the Parents' Movement be unselfish and impartial. God is no respecter of persons, and those who do His work must adopt His methods. Our organization must reach the poor and unfortunate homes; it must dispense light where there is darkness. Service, not popularity, shall measure our greatness.

What has been said of the purpose and nature of the Parents' Movement should, in a measure, determine its scope. Its inherent purpose, the improvement of home life and the en-

lightenment and uplift of parenthood, should always be the end desired in any work the Parents' classes may do. I hesitated when I wrote this last sentence; I pondered upon it; but the longer I pondered the more strongly I felt urged to write it. Two things today limit the serviceability of the Parents' Movement, and threaten the ultimate destruction of its life. They are (1) the vicious habit of wrangling and disputing in the class meetings upon trivial and insignificant points, and (2) the present tendency of our organization to scatter its efforts over the whole field of human ills. The first of these I have already spoken of; I fear the second even more than the first. There is an old saying that he who pursues two hares is sure to catch neither. How many hares is the Parents' Movement today pursuing? In our brief day we have cried, "Down with the saloons;" we have hit at the cigarette and tobacco evil; we have talked of the soda fountain and the moving picture shows; we have petitioned town councils, county commissioners, and state legislatures upon the liquor traffic, gambling and horse-racing. In Davis stake we are just coming to success in a vigorous campaign against "rag dancing." And now when it is all over but the shouting, we read in the Herald-Republican of yesterday, January 10, page 18, column 4, the announcement that Snyder and Halo, America's championship tango dancers, are opening an engagement in Salt Lake City, giving two exhibitions each day. They will dance the Argentine tango, the Texas Tommy, the hesitation waltz, and the turkey trot. And these creations of the brothel are to be dignified and popularized by being given at the Hotel Utah, the greatest hostelry in the Rocky Mountains, a magnificent structure, vying in grandeur with the Temple of God, over whose sacred premises it casts its morning shadow. It may be we of Davis stake are wrong in our campaign against "rag dancing." The

Parents' organization has urged improvement in private and public libraries; it has recommended changes in the management and curricula of our schools; it has busied itself in the spring of each year in the town clean-up, and the graveling of the sidewalks; it has attempted to reform our priesthood meetings and to stimulate attendance at our sacrament meetings. These and a hundred other good and commendable things has the Parents' organization done—enough to justify its existence. Already the world is better for its having lived in it. But have we in this movement achieved in any considerable measure the end to which we have most sacredly consecrated ourselves? And after all these good deeds are we more able and better fitted to do well our great task? Do we stand high in public opinion? Do our communities feel and recognize our influence? I hope they do, and I think they do; but certainly such a scattering and dissipation of our energies can not long be continued without injury to our cause. Such a practice will soon rob our organization of its dignity and influence, and obscure its most sacred purpose. The Parents' Movement must have a reputation for efficiency; it must have influence in the community; it can do little without these. Only careful, selective and effective work can give this influence. We have formed the habit of leaving unfinished the labors we have undertaken. Instead of striking once here and once there, let us strike twice here. Instead of setting our organization up as a panacea for all the ills of society, let us adhere to the field which is germane to our purpose.

The Parents' organization of the Church of Jesus Christ of Latter-day Saints ought to become one of the greatest reform movements of the world. It has the guidance and inspiration of the priesthood of God. It sprang into existence at the call of a most sacred purpose. It has become an organic part of the Sabbath school

organization, drawing strength and influence from the thousands of men and women into whose hands that divine moral force is intrusted. To work in the ranks of the Parents' Movement is an honor, a privilege, and yet a responsibility. May God help us to discharge our obligations toward it in diligence and honor.

Sunday, March 8th.

## General Topic—Spirit of the Home.

Sub-topic: *Companionship.*

### i. POLITICAL COMPANIONSHIP.

1. An association, which in theory is presumed to be brought about by an accord of ideals as to civic systems and civic regulation and control.
2. A companionship which in practice may rest upon pulls, patronage, and positions.
3. A mutual aid and reciprocity club.
4. A comradeship perpetuated in many instances by success at the polls.
5. A shadowy, transitory fickle companionship at best; the very antithesis of companionship at the worst.

### DISCUSSION.

While a seeming comradeship may result from political ideas in common, yet in most instances such comradeship is more apparent than real. Conditions change; policies change; and companionship shifts to meet the new situations. Today we are side by side working for our party success: tomorrow one of us may have joined the Progressives or the Independents, and we are face to face in a determined opposition. Today in this election we may join efforts and interests, because if X wins our interests will be served. Tomorrow we make up our ticket, and X must not be given a place, for if he

gets on, I shall be left off. Today I want prohibition, and any person who is against the saloon is my comrade; tomorrow my interests demand a tariff on sugar or wool, and whoever seeks to remove it is no friend of mine. To-day I will join you in the campaign for your election if you promise to treat me right if you are elected. Tomorrow, after election, I feel that you have not given me a square deal, and the bond of comradeship is broken until some new identity of interests brings us together again.

The big, deep gap between the disappointed, broken-down ward heeler and the successful political idol of the day is but the irony of political comradeship. The "down and out" political worker, to whom society shows its heel, curses the very memory of his former political comrade's real or imagined ingratitude. The man at the top looks into the faces of his fellow politicians below only to find that the fellowship which expressed itself in praising and "boosting," is now seeking its reward in some form of patronage.

With the rank and file of the party it is the call of the leaders of the clan, exploiting the wrongs of their opponents on the one hand, and unblushingly proclaiming their own party's virtues on the other, which establishes the comradeship of the campaign. With the professional politician it is the vision of the spoils at one turn of the election and the ghost of lost opportunity at the other, which impels a style of fellowship during a campaign such as could well adorn the truest companionship. And so the story of political friendship runs.

### QUESTIONS

1. Can any one foretell the end of a companionship between husband and wife either formed for, or maintained by, pulls, patronage, and position?
2. What about a home fellowship such as would come and go as a spe-



cific favor following or failing to follow a specific service?

3. How much of our home comradeship is bought and sold on the basis of what is termed a "square deal" as between politicians?

4. To what extent is mutual aid, such as partisans give, or reciprocity, such as politicians expect, essential factors in true companionship?

### Sunday, March 15th.

#### *j. Companionship—Religious Type.*

1. One general philosophy as to the meaning and purpose of life.
  - a. Life's fundamental relation of the family type.
  - b. Brotherhood the primary element of comradeship.
  - c. One point of reference, one source of all—the Omniscient Mind.
2. The ceremony and convention of religion makes for an association looking to comradeship.
  - a. General types—songs and prayer.
  - b. Special types—mass, sacrament, etc.
3. Organized forms and charities have a cementing effect as between workers.
4. Fundamentally altruistic.

#### DISCUSSION.

Companionship of the true religious type necessarily rests upon ideals in common: Ideals fundamental and not ideals incidental. There can be no real religious communion in the absence of an accord of notions as to the primary purpose and meaning of life itself. A religious comradeship means that from life's lookout ahead we see the same way on and up; that in life's background all things converge to the same point of beginning.

In the Christian religion as in most, if not all of the others, the idea of the

relation between man and man, and man and God is of the family type. It is in its first and last analysis the relation of parent and child. This idea in some systems of theology may be crude or confused, or may be clouded with folk lore and legend, yet in every instance the human mind appears to have struggled in vain in its efforts to break away from the notion of family and kinship. God, the Father—man His prodigy by creation; or, in its cruder forms, His ward by adoption.

Religious companionship, then, is more than an accord of ideals as to life's meaning and purposes. In religious communion we do more than share our faith and our hopes in common. We are led gently into the mood of fellowship by the ever-impelling consciousness of a brotherhood between men.

Songs of praise and concession, the devotees prayer, the mass, the sacrament, the passion play, in fact every form of communion observed by the Christian worshiper tends to quicken our sympathy, deepen our gratitude and intensify the true spirit of fellowship.

Again, Church reform, Church charities, Church missions, are but formal expressions of the underlying altruism which characterizes religious companionship.

And so, in that spirituality which constitutes the soul of true religion we are shown the way to a companionship itself.

#### QUESTIONS.

1. In our family companionship, do we see from life's lookout ahead the same way on and up?
2. Do we see in our family relations, the prototype of the divine?
3. What have we in our homes in the way of communion?
4. Does our home comradeship express itself in service and sacrifice?

### Sunday, March 22nd.

#### Local Subject.

Note: If lectures by members of a profession intended to occupy the entire class period are included in the month's program, it is suggested that such lectures be given either on "Local Sunday" or "Calander Sunday," and in this way avoid a break in the regular work. When the class is behind the schedule for the regular work and no local matter is pressing, it is suggested that "Local Sunday" be devoted to the regular topic.

Confine discussion strictly to the one proposition you are dealing with. Other phases of the subject will necessarily come up but in every instance it should be by way of reference only. Super-

visors must keep a tight rein and drive discussions to the point and to do this it may be necessary for them to stand and face the speaker throughout the class period.

### Sunday, March 29th.

#### CALENDAR SUBJECT.

#### 1. *Spring Cleaning and Improvements.*

##### Private.

- a. Home.
- b. Grounds.
- c. Sidewalks.

##### Public.

- d. Streets.
- e. Parks including Cemeteries.
- f. Public Buildings and Grounds.

## The Beatitudes.

"And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying," (Matthew v:1-2.)

The poor in spirit are blessed,  
For the kingdom of heaven is theirs;  
And they that mourn shall find comfort,  
And the meek of the earth shall be heirs.

And those who for righteousness hunger  
Are blessed, for they shall be filled:  
The merciful shall obtain mercy,  
For so the kind Father has willed.

And the pure in heart are thrice blessed,  
For they the Almighty shall see;  
And God's own child is the peacemaker,  
And none is more blessed than he.

And those who for righteousness suffer  
The kingdom of heaven shall hold;  
And if men shall revile you and hate you,  
Rejoice with the prophets of old.

—J. R. Kennard.

## Theological Department.

*Milton Bennion, Chairman; John M. Mills, Geo. H. Wallace, and Edwin G. Woolley, Jr.*

### Second Year—The Apostolic Age.

(Prepared by Elder John Henry Evans.)

#### Lesson VII.

1. Suggestive Questions: A lesson should begin by preparing the minds of the class for the main thought which the teacher has chosen for the particular recitation he is to give. Now, a lesson-thought, perhaps the most prominent one here, is the necessity of getting a ruling motive of the right kind in life, as Paul does in this lesson. Hence such questions as the following may prepare the mind for the thought: Name two or three things in which you believe strongly. In which of these do you believe *most* strongly? Can you tell why? Now, suppose you were to make this your ruling motive, what would be the probable effect on you and on others? Do you know of any one whose life has been guided by some central idea? Is such a thing possible today?

2. The Text: There is an error in the reference for this lesson, in the "Outlines." It should be, not Acts 9:1-16, but 9:1-31. Follow the outline given there.

3. Explanatory Notes: Paul was born in Tarsus, the capital of Cilicia, a province in Asia Minor, probably about the same time as Jesus was born in Bethlehem. Tarsus was an important city partly because it was a great educational center, partly also because it was a great trade center. His father was one of those numerous Jews who had left Palestine for commercial purposes, but who retained his Hebrew dress and religion. Of Paul's mother we have no information.

Paul was given the best education of the time. He received his training at Jerusalem. He speaks himself of having sat "at the feet of Gamaliel."

It is thought that he belonged to the Sanhedrin. At all events, he acquired a strong prejudice against the Christians. He consented to the death of Stephen.

This is one of the great conversions of history. In discussing it two things should be made clear. The first concerns the vision itself. In this age when there is a strong tendency to disbelieve in the reality of anything that can't be handled with the fingers, it is necessary to call attention to the facts, (1) that Paul was by education indisposed to accept visions in his own age, (2) that, trained as he was in the critical faculty, he would not easily have accepted what did not appeal to his intelligence, (3) that this vision completely reversed his course in life, and (4) that this reversal cost him dearly in what he had learned to value highly—position, social rank, the opinions of his friends. It is inconceivable that a man of Paul's mental caliber should have done what he did on such slender grounds as some skeptics would have us believe. The second point concerns the apostle's character. He shows the same trait of character here that he did in his persecution of the Saints—zeal for what he thinks is right and great tenacity of purpose. In a word, he was a man of conviction.

4. Search Questions: What fundamental truth is implied in the fact that Jesus sent Paul to Ananias? How would you go about it to prove that this vision was objective; that is, that it was not something that happened in his mind only? Why would not the apostles at Jerusalem receive Paul after his conversion? What state of the Church does this fact show?

#### Lesson VIII.

1. Suggestive Questions: What is a miracle? Relate some miracles

you have read or heard from the life of Christ. Tell of some you have heard or read from the history of the Church in our own age. Have you ever seen any one perform a miracle? By what power are all miracles performed? How many kinds of miracles have been mentioned during the class recitation? What do you think is the purpose of each of these different kinds of miracles?

2. The Text: Acts from verse 32 of chapter 9 to the 18th verse of chapter 11. Follow the outline in the pamphlet. Have the class tell the events in the lesson.

3. Explanatory Notes: Simon's occupation was that of a tanner. This calling "was held in abomination by the Jews. That Peter should have lodged in Simon's house shows that he was already beginning to ignore Jewish prejudices."

The conversion of Cornelius, a Gentile who was admitted into the church without being circumcised, is very important in the history of the spread of Christianity at this time. It marks a great step in the fulfillment of the commission given to the apostles to go into all the world and preach the gospel to every creature.

"A Roman legion, which consisted nominally of 6,000 men, was divided into 10 cohorts (or bands), and each cohort or band had six centurions—so that, when a legion was at its full strength, each centurion would have, as his name implies 100 men under him. The 'Italian band' was a cohort composed of Italian soldiers."

For a Jew to enter the house of a Gentile was a ceremonial uncleanness.

4. Search Questions: How many miracles are there mentioned in this lesson? How many different kinds? What was the purpose of each? Why was it necessary, do you think, for Peter to have this vision about the sheet let down from heaven? for an angel to visit Cornelius? What significance attaches to this conversion?

## Lesson IX.

1. Notes: Some refugees from Jerusalem carried the gospel to Antioch. Most probably they preached to, and converted Gentiles there on their own responsibility. This, very likely, was what raised the problem at Jerusalem, referred to in the text, as to the recognition that should be given to the church which had been raised up there. After a conference of the leaders at the Holy City, Barnabas was sent to Antioch to make an inquiry into the missionary work. Reporting back satisfactorily, the required recognition was given.

"Antioch, the capital of the province of Syria, was situated on the river Orontes, about fifteen miles from the sea. According to Josephus, it was the third city of the Roman empire, and therefore next in importance to Rome and Alexandria. It has been described as 'the Queen of the East,' owing to its wealth and luxury. Its magnificent temple of Daphne was one of the great centers of pagan idolatry in the ancient world. The significance of the mission to Antioch therefore cannot be exaggerated. For the first time Christianity entered into the main stream of the world's life. Henceforth it is Antioch, and not Jerusalem, that constitutes the mainspring of Christian enterprise."—*Andrews*.

## FOURTH YEAR.

The points to be emphasized in teaching the subject of baptism are enumerated in this magazine, Feb., 1912. We may add that in teaching this subject it should not be forgotten that the letter (merely) killeth, but the spirit giveth life. This does not mean that the letter should be abandoned; on the contrary, when the form has been given of God it must be accepted as given, if accepted at all. This is essential to a humble and willing obedience to God; it is the essence of the spirit. It is not the let-

ter that killeth, but the absence of the spiritual significance that should always accompany the letter.

In this, as in all lessons, the primary aim should be to create and strengthen faith in those taught. This is not usually accomplished by controversial methods. Students may get in the habit of arguing merely as a mental gymnastic, and loose all interest in truth seeking as such. This habit should be discouraged, without, however, suppressing in any degree individual thought and inquiry. All questions asked in the spirit of truth seeking, or satisfying doubts, should be encouraged, and answered with the utmost care and regard of the inquirer.

Sunday School teachers frequently make the mistake of preaching to their classes, instead of stimulating thought

and exposition on the part of the students. In the theological department it is especially desirable that students look up the scriptural references and correlate and interpret them. This will give added interest to the work, and will also add very much to the students, acquaintance with the scriptures. Complaint is frequently made that many young people in the Church are woefully ignorant even of the names of the books of the Bible and the order of their occurrence. The seemingly dry task of memorizing these names in their order will not be necessary if students will form the habit of looking up scriptural references in connection with their Sunday School lessons. The names and the order of the books will thus be learned through use, without mechanical memory drill.

## Second Intermediate Department.

*Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.*

### Lessons for March.

[Prepared by Sister Bertha Irvine of Liberty Stake.]

#### Lesson 43. The Nephites Through Faith in God Maintain Their Liberties.

Teachers' Text: Alma 35, 43, 44, 45:1.

Pupils' Text: Alma 43:41-54; 44:1-20.

Predominant Thought: True lovers of peace engage in war only when necessary to protect their homes and maintain liberty as did the Nephites.

Review lesson on Zoramites, their mode of worship, their treatment of their poor brethren. Make prominent the character of Ammon and his people.

Lesson Setting: The preparation for the great battle must have stirred the hearts of the Nephite people. The converted Lamanites were moved out

of Jershon into Melek, this being further away from the Nephite border, and the Nephite armies occupied Jershon.

The march of the two armies cannot be followed without the aid of a map. Note that the Lamanite army departed from Antionum to go to the land of Manti, and marched southwest in the borders of the wilderness towards the head waters of the Sidon, and from there journeyed northward towards the land Manti, traveling on the east of the river, until they came to the Hill Riplah. At this point they evidently intended to cross the river on the west of the hill, and then make their way to Manti. However, they were surprised by Moroni's army, already concealed on the east and south of Riplah, as well as on the west bank of the Sidon and at points on the way to Manti. Moroni's army must have taken a more direct route, inasmuch as they reached the Hill Riplah and

were able to complete arrangements before the arrival of the Lamanites, and the Nephites were delayed awaiting word from Alma.

Lesson Statement: These topics are to be assigned to individual pupils, and if given in order will connect all events of the lesson:

1. The Zoramites stirred to anger joined the Lamanites. (Alma 35:1-11.)

2. Preparations for war. Zerahemnah—his hatred towards the Nephites—how shown. (Alma 43:4-8.)

3. Motive of the Nephites in going to war. (Alma 43:9-12.)

4. Support given by the Ammonites. Numerical strength of armies. (Alma 43:13-15.)

5. Moroni. His soldiers armed and protected. The Lamanite army. (Alma 43:16-22.)

6. Lamanite army depart from Antionum. Moroni seeks inspiration from the Lord. (Alma 43:23-26.)

7. Moroni's strategy. (Alma 43:27-33.)

8. The great battle. (Alma 43:41-54.)

9. Zerahemnah commanded to deliver up arms. (Alma 44:1-7.)

10. Zerahemnah's reply. (Alma 44:8-11.)

11. Zerahemnah humiliated. The battle resumed. (Alma 44:12-18.)

12. The Lamanites surrender. (Alma 44:19, 20.)

13. After the battle. (Alma 44:21-24; 45:1.)

Illustrations and supplementary material: Topic 1. Note the spirit of true hospitality shown by the Ammonites towards the outcasts from Antionum. Freely had they received at the hands of the Nephites and now they embraced the first opportunity to freely give. Topic 2. In what respects could the Zoramites become Lamanites? How could this aid their cause? Note Zerahemnah's wisdom in choosing captains. Read again Alma 24:30. Topic 3. Discuss the motive of the Nephites in going to war. The Nephites were in

great danger from the constant desire of the Lamanites to bring them into bondage. Their position was one that called for them to be always on the alert. Read Alma 22:27-29. Topic 4. Recall the promise of the Nephites to protect the Ammonites, and its conditions (Alma 27:23, 24). Topic 5. Moroni, his youth. He must have shown qualities which fitted him for this position, just as Washington was well known for his courage and patriotism before he was called to be commander-in-chief of the American army. How do his preparation for war show his wisdom and his feelings towards his soldiers? Greater civilization brings greater desire to save life. Contrast Moroni's character and motives with those of Zerahemnah. We might compare Zerahemnah with Napoleon. Topic 6. Contrast the uncertainty of the Lamanites with the assurance that came to the Nephites through the word of the Lord. Topic 7. Have one of the pupils make a sketch of the position of the two armies, showing the superiority of Moroni's wisdom. Describe head-plates, breast-plates, arm-shields, etc. Illustrate with pictures. Why were such things more necessary in ancient warfare than now? Bring pictures to illustrate ancient weapons. Contrast with those used today. Topic 8. The Story of the Book of Mormon thus comments on the great battle: "The battle that was fought when the opposing armies met was one of the most stubborn and bloody in Nephite history. Never from the beginning had the Lamanites been known to fight with such exceeding strength and courage." Topic 9. Have the pupils discuss Moroni's speech to Zerahemnah point by point. What thought in it is most prominent? Consider for a moment the fate of the Nephites had they been without faith in God. Recall Nephi's words (1 Nephi 4:1). Topic 10. Point out the qualities of Zerahemnah's reply. Do you think him brave or cowardly? Topic 11. The Indian in the early history of America

practiced scalping. It was considered a special mark of humiliation. Topic 12. How had the Lamanites always regarded an oath or covenant? Topic 13. War brings destruction and sorrow. Point out from the history of our Civil War the suffering it brings upon a country.

#### **Lesson 44. Moroni's Enthusiasm Inspires a Nation.**

Teacher's Text: Alma 46; Story of Book of Mormon, 30th chapter.

Pupils' Text: Alma 46:11-22.

Predominant Thought: Whole-hearted enthusiasm strengthened by true faith in God cannot know defeat.

Review the strong points in Moroni's character that our last lesson brought out.

Lesson Setting: Our lesson covers a period of about four years. After the return of Moroni and his victorious army there was peace for about a year, when the events of our lesson began to take place. During the year Alma had given his son Helaman charge of the sacred things, and had gone away from Zarahemla, and "was never heard of more." He was no doubt taken from the earth without tasting death. Helaman and his brethren continued to preach the word of God throughout all the land. The people had grown very proud because of their exceeding riches, many among them would not pay heed to the servants of the Lord. Read Alma 45.

Lesson Statement: Topics assigned as follows, to individual pupils:

Topic 1. Amalickiah. (Alma 46:1-7.)

Topic 2. The standard of liberty. Moroni's prayer. (Alma 46:11-18.)

Topic 3. The covenant of the people. (Alma 46:19-22.)

Topic 4. Moroni's march. Amalickiah's flight. (Alma 46:28-33.)

Topic 5. Amalickiah's soldiers make covenant. The cause of liberty meets success. (Alma 46:34-36.)

Topic 6. Four happy years. (Alma 46:37-41.)

Illustrations and supplementary material: Topic 1. Have first paragraph of chapter 30, Story of Book of Mormon, head in class. Amalickiah no doubt had the training of a soldier in the Nephite armies. Consider the motives that prompted him to dissent. In what way does he compare with Napoleon? Topic 2. Have one of the pupils write the "title of liberty" on a piece of cloth to give the class a better idea of its appearance. Moroni's title was of course in the language of the Nephites, which was a combination of Hebrew and Egyptian. See picture on page 185, Story of Book of Mormon. During the revolutionary war Washington was seen upon his knees calling upon God for help. Discuss briefly the great blessings of liberty. Speak of the struggle of the American colonies for independence. Topic 3. Moroni believed in combining faith and works. Note the solemn covenant entered into by the people. What is the meaning of "covenant"? Topic 4. Amalickiah was engaged in an unrighteous cause, and could have no confidence in his followers. Contrast with the feeling that inspired Moroni and those who followed him. Topic 5. Moroni's merciful character shown in his dealings with the dissenters. Topic 6. The conditions that had arisen no doubt drew those who were determined to serve the Lord close together, and faith in the Lord had brought them nearer to Him. The mention made of the healing quality of plants and roots is interesting to note. All things are prepared by the Lord for the good of man.

#### **Lesson 45. Amalickiah, Who Sought Power.**

Teacher's Text: Alma, 47th chapter; Story of Book of Mormon, 30th chapter.

Predominant Thought: Selfish ambition will make a man a traitor even to those who trust him.

Review briefly the event that made the Lamanites so greatly fear the Nephites.

**Lesson Setting:** The Lamanites had ever been easily stirred up to anger against the Nephites, and dissenters from the first had used this hatred as a means to their own ends. The king of the Lamanites evidently received Amalickiah with much honor. Commenting on this, Bro. George Reynolds says: "It is altogether probable that the monarch also was of an apostate Nephite family. Seven or eight years previously the Christian Lamanites with the king at their head had been ruthlessly driven from their homes by their unbelieving fellow countrymen, led by members of the various Nephite apostate orders who had taken up their residence among the Lamanites. A leader of one of these sects would naturally work his way to the throne when the rightful king and his family found refuge in Zarahemla." The government of the Lamanites was that of an absolute monarchy. Amalickiah's great ambition was to be such a monarch over both the Nephites and the Lamanites. The events of this lesson, let us remember, were taking place while the Nephites were enjoying a season of peace, as noted at the close of our last lesson. It evidently took some years for the Lamanites to prepare for war under the persuasions of Amalickiah.

**Lesson Statement** (Assigned to individual pupils):

**Topic 1.** Amalickiah at the court of the Lamanite king. Made commander of Lamanite forces. (Alma 47:1-4.)

**Topic 2.** Amalickiah seeks audience with Lehonti and they agree to unite armies. (Alma 47:5-13.)

**Topic 3.** The scheme carried out. Amalickiah becomes commander. (Alma 47:14-19.)

**Topic 4.** The king of the Lamanites slain. (Alma 47:20-30.)

**Topic 5.** Amalickiah proclaimed king of the Lamanites. (Alma 47:31-35.)

**Topic 6.** Comment on apostates.

**Illustrations and supplementary work:** **Topic 1.** Contrast the message of Amalickiah and his companions with that of Ammon and his brethren. The fear of the Lamanites to go to war was no doubt caused by the terrible loss they had sustained in their last battle. **Topic 2.** Success follows Amalickiah's deep-laid plans, and he no doubt rejoiced in seeing his ambitions realized. **Topic 3.** As commander of the Lamanite forces Amalickiah could wield great influence. It is certain he was skilled in the arts of war, and as such perhaps inspired a feeling of confidence in the Lamanite soldiers, for was he not a Nephite, and learned in their superior methods of warfare? **Topics 4 and 5.** Those who trust a traitor are on dangerous ground themselves. How can it be expected that such a one, being untrue to himself, can be true to anyone? Amalickiah's treacherous acts are repeated in the history of every traitor. Brief mention might be made of Benedict Arnold by way of illustration. **Topic 6.** Discuss the statement made in verse 36. Why should this be the case? Illustrate by the lives of apostates from the Church of Jesus Christ of Latter-day Saints. Mention John C. Bennett and others notable in our history.

### Lessons for March—Old Testament.

[Prepared by J. Leo Fairbanks.]

#### Sunday March 8th.

#### Lesson 43. David's Crowning Friendship

**Teacher's Text:** I Samuel 17:45-47; 23:9-12; 24:4-6, 12-20; 26:8-12; 30:6-9, 17; II Samuel 2:1; 5:12; 6:1-15; 7; 12:1-13.

**Pupils' Text:** II Samuel 6:1-15.

Topical assignments to individual pupils:

1. David's trust in the Lord at meeting Goliath. (I Sam. 17:45-47.)

2. David enquires of the Lord as he would of a friend. (I Sam. 23:9-12.)

3. David trusted in the Lord's purposes. (I Sam. 24:4-6, 12-20.)



4. David awaited the Lord's time. (I Sam. 26:8-12.)

5. David's trust in God never fails. (I Sam. 30:6-9.)

6. David's faith in prayer. (II Sam. 2:1.)

7. David knows the Lord favors him. (II Sam. 5:1-12.)

8. David fears the Lord. (II Sam. 6:1-15.) (Assigned to the class.)

9. David enquires of the Lord. (II Sam. 7:1-17.)

10. David's humble prayer to the Lord. (II Sam. 7:18-29.)

11. Nathan's parable. (II Sam. 12:1-13.)

Aim: To show that religion is a friendship with our Creator,—a sharing in His purposes and therefore a life of service.

Review: This lesson is really a review of David's life and his devotion and should proceed without reference to the lesson of last Sunday excepting to review the predominant thought.

Presentation of the Lesson: Call on pupils to give the topics in their order as listed above. After each topic draw from the class the substance of the thought suggested below.

Topic 1. David's friendship for his fellow men was merely an index of his love for God in whom he trusted as an intimate acquaintance. He would approach the Lord in prayer as a true and trusted friend to whom he could go for advice. Emphasize this quality in our love for God. We should feel sure of getting help from Him for He has promised it. Where? We can all be as sure as David if we will do it in humility, believing in the righteousness of our cause. David's love for man and God reveal a charming character that shows a lovable disposition. All should cultivate this quality. (I Sam. 17:45-47.)

Topic 2. David possessed a sense of the personal presence of God that has made his history one of the longest recorded in the Bible and his example is one of the most worthy of all the leaders of Israel. He was a friend of God with whom he achieved a natural and intimate fellowship in his every day life. He was conscious of a mission and had confidence to act in God's name. Believing in his divine call he sought God in every crisis and listened for an answer. What

lesson does this teach us? (I Sam. 23:9-12; II Sam. 2:1.)

Topics 3 and 4. Respect for authority—and willingness to await God's time are splendidly exemplified in David's refusing to punish his pursuer. His superb sense of justice and fair play, his respect for law and unfaltering trust prove his fitness to be king and lawgiver. (I Sam. 24:4-6, 12-20; 28:8-12.) Do we need such qualities today? How can we detect them?

Topics 5 and 6. Our recourse to God is just as easy as was David's. What assurance have we?

Topic 7. When we feel that there is a purpose in our life and that the Lord has something for us to do, and that if we will act as David did we, too, will have an assurance. Was David right? How did he know it? (II Sam. 5:1-12.) Explain the ephod and sacred lot. (See Bible dictionary.)

Topic 8. What David thought was right he did. He would not kill the king yet he did not hesitate to kill the man who put the king to death. He trusted the Lord and believed in His prophets. He knew that the Ark had been the symbol of God's presence and was anxious to bring himself and the kingdom under the immediate influence of God's guidance and therefore sought to transfer the ark to his new capital. The halt at Obededom "proved to be a blessing as the recognition of God's presence always is." How?

Topics 9 and 10. David was anxious to protect and preserve the ark but obeyed the voice of the Lord as he had always done. Why is it said that David was after God's own heart? Carlyle says, "All earnest souls will ever discern in David's life the faithful struggle of an earnest human soul toward what is good and best." It was not because he was without sin but because he was true, and tried to do the best according to the knowledge he possessed.

Topic 11. In David's sin "he confessed like a man and we honor him for a frank acknowledgment of his wrong." He stands with the inspired men whose characters and words uplift men toward God and prepare the way for a fuller knowledge in succeeding years." Innocence is not a test of a man's worth. Innocence is untried strength. Virtue is tested strength. "Innocence is unknown marble. It is spotless because untouched of chisel. Character is the marble carved by the tool of temptation, struck by fierce blows of passion, and fashioned at last into the likeness of sons of God."—Newell Dwight Hillis. Throughout the discussions of this lesson try to keep up-

permost the religious temperament of David. That he was a vigorous youth full of fire and vim, but that he turned it to God and His service. David was a friend of God. To be friends people must have similar ideas and purposes. David tried in his way to help accomplish the plan the Lord had marked out for Israel. Did he succeed? Was his effort worth while? Does the Lord have a purpose in our day? Can we help? How? A good way is to trust in Him, be worthy, ask, and act. To serve God we must be of service. How? (To our fellows.) This is what David did. Any one who believes in service is religious. Many dislike to be called religious, but either they or the others have a peculiar idea of religion. Religion and spirituality are supreme human interests. We should be proud to know that we are working for more than selfish interests. Any one who is ashamed of being religious or who tries to humiliate another is as inconsistent as an ignorant person making fun of one who is learned. We all need a guide. No one should question this. Those who are religious simply show that they have chosen God as guide. Religion to boys and girls should mean a oneness with the Lord and His purposes, a friendship with God such as David had. Surely this was beautiful and worthy. In David it crowned a noble life. Is it good for you?

#### Lesson 44. David, the Sweet Poet Singer of Israel.

Teacher's Text: Psalms 23. Ask the chorister to sing as the morning devotional song, "The Lord is My Shepherd," *Deseret Sunday School Songs*, page 212.

Pupils' Text: Psalms 23. Each pupil should own his own Bible.

Aim: To create a love for the Psalms, and our own hymns.

Picture Study: Shepherds of Palestine.

Review: Ask again some of the questions suggested in lesson 43. Lead up to the thought of today's lesson, "The Lord is my shepherd, I shall not want."

The Lesson in the Class:

Explain that Psalm means a sacred song and that Psalmody means a collection of sacred songs.

David collected many of the Psalms

and wrote many of them. He had a love of music and beautiful things. His ideas he expressed in beautiful ways. Some of these expressions we use today, as you know from the song that was sung this morning, "The Lord is My Shepherd." This Psalm is a guiding thought for all generations and is so fine as to last forever. How beautiful to have a noble idea and express it so well that it will always be appreciated by all peoples. It is a glorious condition to have music and poetry in one's soul as David had, and to give utterance to them. Idle thoughts can find no room in one's mind that is crowded with beautiful ideas.

Ask a pupil to read the 23rd Psalm. Read it in concert. (Of course the pupils must all have Bibles. This will be expected hereafter.) Try to understand the beauty as you read it.

Call attention to the difference in American shepherds and the shepherds of Palestine. In the Holy Land the tie that binds them to the few dumb animals in a wild country where robbers and fierce beasts abound is not the same as in our country. In Palestine he leads the sheep, knows each one by name and cares for them in a sacrificing way, hunting water and pasture and ready to rescue them from the hot sun or roaring mountain cloudburst. The haunting solitudes and dangerous, menacing life causes the shepherds to love their flocks and the sheep to be absolutely dependent on the shepherd. Without him they would be lost. This should help children to realize more fully the trust David put in his shepherd.

The vast dreary hills with tinkling bells and star-lit skies moved the lad to contemplation. The occasional visits to soothe the king, and the anointing received from the hand of God's servant moved David to poetic expression of his innermost reverence and imagery. "All that I do for these helpless sheep," said David one day, as he watched the animals grazing:—"all the watchfulness, and kindness, and protection, and provident companionship, which I give to them, God has bestowed upon me in infinitely greater measure. He has directed my course and supplied my wants, and given me the power to enjoy this lonely life, and take care of me amid all its dangers. Truly my father's sheep are well tended. But as for me—the Lord is my Shepherd."

Some claim David wrote it in his youth, others say it is too rich in experience for a youth to write. How about Bryant's *Thanatopsis*?

There are three notes upon which we may well fix our attention; (1) The con-

tentment expressed in the first three verses, (2) The courage expressed in the fourth verse beginning "I will fear no evil," (3) The note of confidence, "I will dwell in the house of the Lord forever."

Memorize Psalm 23.

How many have felt some of the feelings expressed by David? From your knowledge of his trust in God do you feel that this expression is from his heart? Do you think Saul could have written it? Why?

Read the titles of a few of our popular hymns. Read all of "Come, Come Ye Saints," or "O, My Father." Tell why they were written. Call attention to some of our anthems and explain that they were songs of praise, or words of scripture set to music. Explain that our Psalmody is a collection of our Psalms or praise songs. Have some of the hymns read.

Glance rapidly through the Psalms to get a general idea of them, then help them pick out Psalms they think each individual might like to read.

What did our hymns mean to our grandparents? What should they mean to us? Songs of praise come from the heart.

## Lesson 45. Psalms—The Songs of Israel.

Teacher's Text: Psalm 90; 24; 25.

Pupils' Text: Psalm 90, or either of the others if preferred.

Special Assignment: Ask each pupil to enquire of some one which Psalm he likes best and then read it and report on it. (The following might be recommended: 31; 51; 72; 73; 107; 127; 128; 133.)

Aim: Consolation and encouragement according to each individual's want may be found in the Psalms.

Review: Psalm 23. Emphasize the fact that a beautiful life and beautiful thoughts are necessary to give utterance to beautiful expression. Newell Dwight Hillis said, "As nothing reveals character like the company we like and keep, so nothing reveals our future like the thoughts over which we brood."

Picture Study: David the Harpist, or The Temple Service.

## NOTES.

Explain to the children that after great victories the children of Israel would shout praises to their God and King. That during David's reign they had many occasions to sing hallelujah, because David brought them to the greatest height of their earthly kingdom. Being a warrior and musician he encouraged these joyous outbursts of their enthusiasm. He wrote much himself and collected the best poetry and music of the ancient Israelitish singers. During the reign of Solomon there was great peace in the land,—people prospered; the house of God was built and dedicated. The temple service consisted of songs of Israel which were collected and rendered by priests, people, and special choruses. These collections, with lamentations, songs of sorrow, or reflections of God's wisdom, together with the service of the Second Temple formed the Hebrew hymn book or Psalms.

The real meaning of the word Psalm is "praise-song." Sometimes the Psalms are called the Psalter. They are a collection of lyric poetry to be accompanied by the music of the lyre or other stringed instrument.

The Psalms of the Bible are the expressions of the Hebrew people. By learned men they are considered the finest collection of poetry in the world. They explain the feelings of all peoples better than any other writings. They have been used by all churches. They are known and sung by the learned and ignorant, rich and poor, alike. They have cheered the souls of martyrs, saints, laborers, grief-stricken and repentant sinners. In comparison, the poetry of other nations sinks into mediocrity. They have softened human hearts and exalted wretched beings. For the joyous and happy they are full of exultation.

This Hebrew poetry is grounded in the foundation of eternal truth. It comes from the soul's urgent wants. It has a peculiar power to reach the human heart. How various in strains of joy, of sorrow, of gratitude, of love, of hope, of confidence, of fear, of remorse, of penitence! etc. There is scarcely a conceivable state of the human soul in which one may not repair to the Psalter as to a sympathizing friend.

The Psalms are of the following kinds:

1. Hymns of praise to Jehovah.
2. National hymns.
3. Psalms of Zion and the Temple.
4. Psalms relating to the king.
5. Songs of complaint, prayer or persecution of enemies.
6. Religious or moral psalms.

Psalm 90. The prayer of Moses. "In this psalm we hear the voice of the ages. Its language is filled with the solemn stateliness of a remote antiquity, and every phase comes to us freighted with the experience of generations. Week after week through many centuries, it has been read over the graves of many thousands of children of men, and there is probably no one dwelling in a Christian land who has not heard it repeated often. It antedates all other funeral hymns and is the utterance of the greatest man of the Hebrew race excepting Christ. Surely he who talked face to face with God can sum up the human experience of mortals on this earth. This prayer is a petition to God, and instruction to men. It shows what we ought to desire and to ask in view of the shortness of life." We should make the most of life. Remember that the riches we possess in this world will belong to some one else when we die, but what we are we can take with us. We should strive to leave something behind us that shall last and let God's beauty enter into it.

Psalm 24. A Marching Chorus.

David had secured the city of Jerusalem and was preparing to take the ark of Jehovah to its victorious resting place. For the deaths of Saul and Jonathan, David had sung his hymn of mourning (II Samuel 1:17-27), and was now ready to fulfill the purpose of his divine anointing. This psalm is the one that was sung in escorting the ark to its home. After the punishment of Uzzah and a wait of three months, the sacred possession moves on again. No doubt the anthem or psalm was sung chorally,—voices

questioning and replying with the intervals filled with music from the instruments.

Psalm 25. By some claimed to be one of the most inspired psalms written.

Psalm 31. Through disappointment the author's testimony remains unshaken. Its authorship is attributed to Jeremiah, who claims that Judah's repentance came too late to save her. The foundations had been too deeply undermined.

Psalm 51 refers to David's repentance after his great sin. Though the world was ignorant of his crime, he was conscious of his alienation from God as the Prodigal son from his home. David tries to gain forgiveness from his Father and be restored to confidence.

Psalm 72. The last sigh of the exile.

Psalm 107. The praise of prayer.

Psalm 133. Brotherly love.

Psalms 127 and 128 tell us of the evils of the city and the Godliness of early marriage and raising honorable families.

### March 29.

Today review the Psalms and tell the class what these praise-songs have meant to the world. Read to the children the extract from Henry Van Dyke's Story of the Psalms as published in THE JUVENILE INSTRUCTOR for February, 1912, pages 92, 93, 94. It is too long to print again. Don't fail to find it. Hunt up your old JUVENILE or go to the local Sunday School Librarian, who should keep on file each number of the JUVENILE.

## First Intermediate Department.

*Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford and J. W. Walker.*

### Second Year Work.

[Prepared by George M. Cannon.]

Suggestions: All real knowledge that a teacher can acquire on any subject treated by any lesson will help to qualify the teacher to present the lesson to the understanding of the pupils of the class. The more clearly the students see the scenes described the better. Any books of reference that the teacher can consult that describe clearly and correctly the mode of life,

or the country occupied by the people among whom the incidents occurred, should be consulted and carefully read. At least a little knowledge of the geography of the country, its climate and its chief occupations should be known by every teacher.

### Lesson 7. Life of Jacob.

(For Second Sunday in March.)

Text: Gen. 25-27: 28.

In the life of Jacob we consider the third of the patriarchs named in the Bible as worthy to be considered great.

And as previously noted, our Heavenly Father frequently refers to Himself as the "God of Abraham, Isaac and Jacob."

Jacob also was a child of promise. Some have mocked at his course and that of his mother in deceiving his father Isaac and claiming the blessing at his hand which Isaac had intended for Esau.

But our Heavenly Father knew us before we came to this earth, and He had promised Rebecca that she should have two sons, and that from them should spring two nations or peoples. Also that one people should be stronger than the other people, and of the sons, that the older should serve the younger.

The mother, therefore, knew that in the eyes of the Lord her younger son, Jacob, was more worthy than his elder brother, Esau. The reason for this was in the sons themselves, and in their aims and character. Jacob did not so much care for the riches and possessions of his father, but he prized the birthright and the blessings that went with it. Esau loved the things of the earth, and the birthright to him appeared of less consequence. And so when he was faint with hunger and he asked Jacob for the pottage he had prepared, and when Jacob replied, "Sell me this day thy birthright," Esau despised his birthright, sold it to appease his hunger, and after eating and drinking, rose up and went his way. And since that day, anyone who would sell a great treasure or precious gift for a trifle is referred to as one who "would sell his birthright for a mess of pottage."

That it was not property or riches that Jacob desired from Esau when he obtained the birthright and subsequently received the blessing from Isaac that belonged to the firstborn, is clearly shown when, by his mother's advice he left his father's house to avoid his brother's wrath, and also to go to his mother's kindred and there seek a wife, he did so on foot and alone, tak-

ing with him only a staff and leaving to Esau all the flocks and herds and other possessions of their father Isaac.

Jacob's journey to the land of his mother's nativity is filled with interest. His father blessed him in parting and charged him not to marry a wife of the daughters of Canaan, but to go to the house of Bethuel, his mother's father, and to choose a wife from the daughters of Laban, his mother's brother. The final blessing given Jacob by his father is beautiful, both in thought and language (see Gen. 28:3-4.)

At the end of the first day's journey, Jacob stopped for the night and simply took stones of that place and put them for his pillows, and lay down to sleep. Here he had a wonderful vision of a ladder set up on the earth, the top reaching to heaven. And the Lord stood above it and repeated to Jacob the promises made to his grandfather Abraham. And when Jacob arose in the morning, he took the stone he had used for his pillows and set it up for a pillar and dedicated it. And Jacob vowed a vow, saying: "(Gen. 28:2-21-22) "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God:

"And this stone which I have set for a pillar shall be God's house; *and of all that thou shalt give me I will surely give the tenth unto thee.*"

In our own day, modern Israel (that is, the Latter-day Saints) are under this same covenant, and if we keep it and obey the other commandments of the Lord, this shall be a land of Zion unto us, and we shall abide and prosper and be blessed in the land.

Jacob continued on his journey, and when he had come, as the Bible says, "Into the land of the people of the East," found shepherds who knew Laban, his mother's brother, and while he talked with them concerning his uncle's welfare they said: "Behold

Rachel his daughter cometh with the sheep." Jacob was delighted to meet his cousin Rachel, and found her both beautiful and strong. He made himself known to her, and removed the great stone from the mouth of the well and watered the sheep for her. And Laban was glad to hear from his kindred and hastened to welcome Jacob to his home, and invited him to abide with them. And Jacob loved Rachel and offered to serve Laban seven years if he would give him his younger daughter Rachel for his wife. And Laban accepted the offer, but when the seven years were up, he deceived Jacob, and gave to him his elder daughter, Leah, as his wife. And when Jacob found how he had been deceived and had married Leah, for he loved Rachel, he was angry and demanded to know from Laban why he had beguiled him. And Laban explained that the custom of the country demanded that the elder daughter should be married first; and offered to give Rachel also to Jacob for his wife if he would then serve him another seven years. And Jacob loved Rachel dearly, and served his uncle another seven years for her. Jacob's wife Rachel gave him her maid Bilal to be his wife, and Leah gave to him her maid Zilpah; so that he had four wives, and they bore him twelve sons and one daughter. And after Jacob's eleventh son (Joseph) was born and the fourteenth year he had served Laban had expired, he desired to leave Laban and return to his own country and to provide for his own family. And Laban knew that his affairs had prospered greatly under Jacob's care and did not desire to see him go. And so Jacob agreed to remain and serve as before, taking charge of Laban's flocks and herds on terms that now-a-days would be called "on shares." And Jacob's herds and flocks grew great in number and strength. And after Laban's sons noticed that Jacob's flocks and herds prospered more than those of their own father they talked of the

matter. And Laban's countenance indicated that he was not pleased, and so Jacob told his wives, Leah and Rachel, that their father seemed displeased; and that although Laban had changed Jacob's wages (or share) ten times, that by his own energy and experience with the flocks and herds, and by the blessings of the Lord, which ever color Laban named as those that should be Jacob's share, the increase or young were mostly of that color. And Jacob was afraid because of the way Laban had deceived him about his wives and his wages, and that if he asked to be allowed to go away Laban would deny the request. So he gathered together all that belonged to him, and with his family and his servants departed secretly for his old home. Laban followed after him, but being warned by the Lord in a dream to treat Jacob kindly, made a covenant of peace and friendship with him.

Jacob continued on his way and came to the land of his father; and sent presents before him to his brother Esau. These presents were very imposing. They consisted of flocks of goats and sheep, two hundred and twenty of each; a band of twenty donkeys, with their colts; a herd of fifty cattle, with thirty camels, with their colts. All these he separated into droves, each drove by itself, and with a space "betwixt drove and drove." Each drove was in charge of Jacob's servants, who were instructed to go forward and as each reached Esau, to say to him that these were a present to him from his brother Jacob. Although Esau had been very angry with Jacob at the time Jacob left home, he received him now with much kindness. He also asked Jacob what was meant by all the droves he had met, and when told they were intended as presents for him, replied: "I have enough, my brother, keep that thou hast unto thyself." But Jacob insisted and said: "Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because

I have enough." And he urged him and he took it.

And after this the Lord appeared unto Jacob and told him that his name should not be called any more Jacob, but Israel and by this name, has he and his descendants as a whole been known since that time.

### Lesson 8. Joseph.—His Boyhood.

(For Third Sunday in March.)

Text: Genesis 37.

Perhaps the story of Joseph is the most beautiful in the Bible. The Bible text itself is perhaps better than any attempt to tell the story in modern or everyday language that could be made. So that the teacher and pupil are both referred to the reference. Lesson 8 is outlined.

### Lesson 9. Joseph in Egypt.

(For Fourth Sunday in March.)

Text: Genesis 39.

The teacher with the aid of the Stake Board in Union meeting is expected to outline this lesson.

## Fourth Year.

[By Sylvester D. Bradford.]

### Lesson 7. Peter and Cornelius.

The text should be Acts 10, and 11: 1-18 instead of the text given in the outline.

This lesson is not a difficult one to give because the story is interesting and the incidents are given in full. For many years the Jews had been priding themselves in the fact that they were God's chosen people, and that His choicest blessings were intended for them alone. When the gospel came, the converted Jews were thoroughly convinced that Gentiles were not to receive any of its benefits. Peter's prejudices were, no doubt, very strong in these matters and yet the time had come for him to go to the Gentiles to preach and baptize.

It was now the purpose of the Lord

to show that the gospel was for all nations if they would obey.

The Savior had already said to the apostles: "Go ye into all the world and preach the gospel to every creature."

Even Peter did not comprehend the meaning of this commission.

Explain the purpose of Peter's vision. Show that the truth was taught by the vision, but that it was further impressed upon his soul:

First, by the three messengers awaiting him.

Second, by his conversation with Cornelius.

Third, by the Holy Ghost descending upon the people before baptism.

### Lesson 8. The Mission of Paul and Barnabas.

Text: Acts 11:19-30; 13:1-52.

(See Outlines.)

#### NOTES.

"As soon as these first Gentiles were admitted to the church, the way was open for Paul to begin his great mission to the Gentiles. Almost at the same time that Cornelius was baptized there was a great revival among the Gentiles who had fled from Jerusalem because of persecution. The apostles sent Barnabas there to superintend the work. This man knew Paul, as we know, and when Paul first came to Jerusalem, a Christian, it was Barnabas who assured the suspicious Saints that Paul had really been converted. Their association was short at this time, but Barnabas still remembered the strong impression he had received of this remarkable man. The work at Antioch was so great that Barnabas felt he needed help and he at once thought of Paul and went to Tarsus to invite him to join in the great work. Paul gladly accepts, and almost immediately he shows himself to be the greatest missionary of those former times.—Condensed from "Life of Paul," Stalker.

We have already seen that Barnabas may be called the discoverer of Paul; and when they set out on this journey together he was probably in a position to act as Paul's patron, for he enjoyed much consideration in the community. Converted apparently on the day of Pentecost, he had played a leading part in the subsequent events. He was a man

of high social position, a landed proprietor in the Island of Cyprus. He sacrificed all to the new movement into which he had been drawn. \* \* \* He had such a remarkable gift of eloquence that he was called the "Son of Exhortation." \* \* \* The direction in which they set out, too, was the one which Barnabas might be expected to choose. They went first to Cyprus, the island where his property had been and many of his friends still were. It lay eighty miles to the southwest of Seleucia, the seaport of Antioch, and they must reach it on the very day they left headquarters.

Can we conceive what their procedure was like in the towns they visited? It is difficult, indeed, to picture it to ourselves, as we try to see them with the mind's eye enter any place. We naturally think of them as the most important personages in it; to us their entry is as august as if they had been carried on a car of victory. Very different, however, was the reality. They entered a town as quietly and unnoticed as any two strangers who may walk into one of our towns any morning. Their first care was to get a lodging; and then they had to seek for employment, for they worked at their trade wherever they went. Nothing could be more commonplace. Who could dream that this travel-stained man, going from one tent-maker's door to another, seeking for work, was carrying the future of the world beneath his robe!

When the Sabbath came round they would cease from toil, like the other Jews in the place, and repair to the synagogue. They joined in the psalms and prayers with the other worshipers and listened to the reading of the scripture. After this the presiding elder might ask if anyone present had a word of exhortation to deliver. This was Paul's opportunity. He would rise and, with outstretched hand, begin to speak. At once the audience recognized the accents of the cultivated rabbi; and the strange voice won their attention. Taking up the passages which had been read, he would soon be moving forward on the stream of Jewish history till he led up to the astounding announcement that the Messiah hoped for by their fathers and promised by their prophets had come, and he had been sent among them as His apostle. Then would follow the story of Jesus.—Condensed from "Life of Paul," Stalker.

### Lesson 9. Second Missionary Journey.

Text: Acts 15:36-41; 16:1-40.

(Both the title and the text are different here to what they are in the outline.)

- I. Controversy over John Mark.
- II. Timotheus Chosen to Accompany Paul and Silas.
- III. The Journey Begins.
  1. They carry decrees to the saints in Phrygia and Galatia.
  2. Directed by the Spirit to Troas. (It is important that this place be located.)
- IV. The Gospel is Carried Westward into what is Now Europe. (See note.)
  1. Paul's vision of the man of Macedonia. (Locate Macedonia.)
  2. At Philippi.
    - a. Lydia converted.
    - b. Evil spirit cast from a damsel.
- V. Conversion of the Jailor.
  1. The brethren cast into prison.
  2. The prison shaken and gates opened.
  3. The effect on the jailor.
  4. The conversion.
    - a. The gospel taught.
    - b. The baptism.
- VI Released by the Magistrates.
  1. Paul's dignity.
  2. The magistrates' fear.

General Truth: The true energetic preacher of righteousness is entitled to divine direction and protection; and fertile seeds of the gospel are sown as much by the incidents of his life as by the words that he preaches.

#### NOTE.

"In the passage of Paul from Asia to Europe a great Providential decision was taking effect, of which, as children of the west, we cannot think without the profoundest thankfulness. Christianity arose in Asia, and among an Oriental people; and it might have been expected to spread first among those races to which the Jews were most akin. Instead of coming west it might have gone eastward. \* \* \* Had it done so, missionaries from India and Japan might have been coming to England at the present day to tell the story of the Cross. But Providence conferred upon Europe a blessed priority, and the fate of our continent was decided when Paul crossed the Aegean."—"Life of Paul," Stalker.



## Primary Department.

*Chas. B. Felt, Chairman; assisted by Dorothy Bowman and Ethel Simons Brinton*

### Lessons for March.

**Fast Day Thought:** Show the picture "The Flight into Egypt," by Hofmann, and have a talk with the children about it. How did Joseph show his obedience? Our Heavenly Father protects us and cares for us today, and He warns us as He warned Joseph, though not quite in the same way. Suppose mother said to John, "John, I do not want you to go swimming unless father or some older boys are with you," and then one day John's companions said, "Come on, John, let's go swimming." Do you think John would remember what his mother said? Yes, and that would be the Holy Spirit warning John against wrong. I am sure each day each one of you is helped in this way. (Encourage pupils to give experiences, if they do so freely and earnestly.) How must we live to have the promptings of the Spirit continually?

#### Lesson 9. Baptism of Jesus.

**Text:** Matt. 3:15-17; Mark 1:1-12.

**References:** Weed's Life of Christ XII, JUVENILE INSTRUCTOR, Feb. 1912. See also JUVENILE INSTRUCTOR for 1913, page 110.

**Aim:** Baptism is essential to salvation.

**Memory Gem:** And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased.

**Picture:** The River Jordan and John the Baptist in "Weed."

I. John at the River Jordan.

1. Baptizes the multitude.

2. Condemns insincerity.

II. Jesus Comes to John.

1. His request for baptism.

2. John acknowledges Jesus' superiority.

III. The Baptism.

1. Its necessity.

2. Mode.

IV. God's Approval.

1. The dove.

2. The voice.

**Introduction:** Talk with the children about anybody of water which they have seen. If there is a child in the class who has been baptized have him tell about it. Then from this beginning draw a mind picture of John baptizing in the river Jordan. What did John teach the people was necessary before baptism? Follow suggestions given in THE JUVENILE INSTRUCTOR, Feb., 1912.

#### Lesson 10. The Baptism of Today.

**Reference:** "Latter-day Prophet," VIII.

**Aim:** Baptism is essential to salvation.

**Memory Gem:** Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

**Time:** A year before the organization of the Church.

**Place:** Harmony, Pennsylvania.

I. The Passage on Baptism.

1. Joseph and Oliver translating.

2. The passage.

3. The prayer.

II. John the Baptist.

1. Ordained them to the priesthood.

2. Directed them to baptize each other.

III. The Ordinance.

1. The river.

2. Performing the ordinance.

## IV. Parallel.

1. Compare past and present.

## V. Age for Baptism of Children.

Suggestive questions to be asked at the close of the lesson:

Who baptized Jesus?

And in our day who was sent from heaven by God to bring the priesthood to the earth?

What did John do?

Then when Joseph and Oliver were ordained to the priesthood what did they have authority to do?

Tell what they did.

When will you be baptized?

Wouldn't you like to be confirmed a member of the Church of Jesus Christ of Latter-day Saints on the first Fast Day after your eighth birthday?

## Lesson 11. The First Disciples.

Text: John 1:19-51; Matt. 4.

Reference: Weed XIII.

Aim: Love for the Gospel makes earthly things insignificant.

Memory Gem: Follow me, and I will make you fishers of men.

Pictures: Christ and the Fishermen; Zimmerman.

Song: Little Children, Love the Savior.

## I. Jesus Begins His Ministry.

1. The preparation.

2. John's testimony.

## II. Calling the Disciples.

1. John and Andrew.

2. Peter and Andrew.

3. James and John.

4. Philip and Nathaniel.

## III. The Happy Company.

1. Blessed in Jesus' companionship.

2. Their work.

Review the Baptism of Jesus.

1. After Jesus was baptized He went into the wilderness to fast and pray. During His whole life He had been preparing Himself for the work He was now to begin, but yet before

commencing it He spent forty days and nights in fasting and prayer, in communion with God and His angels. Then, leaving the wilderness He returned to a place on the river Jordan where John was preaching. When John saw Jesus he said to the people, "Behold, the Lamb of God, which taketh away the sin of the world. \* \* I saw the Spirit descend from heaven like a dove, and it abode upon him. \* \* This is the Son of God." But the people were not yet prepared to understand John's words.

II. On the following day John was with two of his disciples, that is, two men who had listened to his preaching, had been baptized by him and were trying to follow his teachings. As they stood together Jesus passed by. Then said John to them, as he had said to the multitude upon the previous day, "Behold the Lamb of God." These words sank into the hearts of the disciples of John. They understood that this was He of whom John had so often spoken, and they followed Jesus. "Then Jesus turned, and saw them following, and saith unto them, What seek ye? And they said unto him, Rabbi, where dwellest thou?"

"He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day."

"The place to which He invited them was probably a little booth or shed, made of palm or other branches, but it was a charming place because Jesus was there."

One of these visitors was named John and we shall often hear of him in our lesson; the other was named Andrew. Both John and Andrew were fishermen. They took their nets and went out in the waters of the sea of Galilee and caught fish which they sold to the people. After being with Jesus, John and Andrew probably hastened home to tell the glad news to their families. Andrew said to his brother Peter, "We have found the Christ." This was indeed glad news to Peter. For he and Andrew with other devout

Israelites, you know, were always looking forward to His coming and talking of the promised Messiah. So as they pushed their boat out from the shore one morning we can be pretty sure that their thoughts were about Jesus.

And Jesus, walking by the sea of Galilee, saw the two brothers casting a net into the sea, "and He saith unto them, Follow me, and I will make you fishers of men."

"And they straightway left their nets, and followed Him."

"And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them."

"And they immediately left the ship and their father, and followed Him."

Why were they willing to go?

What did they leave?

What would Jesus give them?

Which did they love best, the Gospel or the comforts of life?

How do we show our love for the Gospel?

Help the children to understand that in serving those around us we show our love of God and serve Him.

So these four men, Peter, James, John, and Andrew, left their home, their mothers and fathers, their brothers and sisters, left all to be with Jesus.

As Jesus journeyed with His companions He called other men also, until

He had several followers; "a good and happy company, part of a larger band of friends of Jesus, to be with Him wherever He went, to learn of Him, and to teach others about Him."

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."

## Lesson 12. The Clearing of the Temple.

Text: John 2:12-25.

Reference: Weed XVII, JUVENILE INSTRUCTOR, Feb., 1912; and 1913, page 112.

Aim: Reverence should be shown for houses of worship.

Memory Gem: Take these things hence; make not my Father's house an house of merchandise.

Pictures: Casting Out the Money Changers; Hofmann.

Introduction: Home, places of worship, temples.

### I. The Temple.

1. Its beauty.

2. Its uses.

3. To whom it belonged.

### II. Journey to Jerusalem.

1. Caravan.

2. Jesus' thoughts.

3. Jesus visits Temple.

### III. Desecration of the Temple.

1. Love of money, sacredness forgotten.

2. Jesus' indignation.

## A Good Boy.

I woke before the morning, I was happy  
all the day;

I never said an ugly word, but smiled  
and stuck to play.

And now at last the sun is going down  
behind the wood,

And I am very happy, for I know that  
I've been good.

My bed is waiting cool and fresh, with  
linen smooth and fair,

And I must off to sleep—*in-by*, and not  
forget my prayer.

I know that, till tomorrow I shall see  
the sun arise,

No ugly dream shall fright my mind, no  
ugly sight my eyes.

But slumber holds me tightly till I waken  
in the dawn,  
And hear the thrushes singing in the  
roses round the lawn.

—Robert Louis Stevenson

## Kindergarten Department.

*William A. Morton, Choirmon, assisted by Beulah Woolley.*

### Greetings and Special Exercises.

The greeting to the children each Sunday morning is a very important part of the class activities. Always sing at least one "Good Morning" greeting. These songs are always short and it is well to know several so that "good morning to you" will not need to be sung each Sunday, and you can vary this part of your program.

Sometimes you may find it possible to shake hands with each child. An exercise children enjoy is to be allowed to go into the center of the circle and bow to little friends. The friend bowed to goes to the child in the center, shakes hands with him and says "Good morning." The teacher must see to it that the hand-shaking is done properly and that the child looks friend or teacher in the eye. Soft sweet music should be played during the exercise.

It means a great deal to a child to know that he is a part of the Sunday school and that when absent he is missed. It takes very little time to say, "We are glad to see John this morning; he hasn't been here for two Sundays." "Ethel has been away on a visit to grandmother's. Did you go to Sunday school while you were in—?" "How glad we are to have May with us again! In our prayer this morning let us thank Heavenly Father for making her well and strong." Such expressions, if given in the right spirit, will not lead the child to self-consciousness but will help all to feel in good fellowship.

It is quite an event for a little child to have a birthday. Some special notice can be made of it during the greeting period. "Max had a birthday yesterday. Would you like to tell us how old you are? Let us sing a greeting to him." To tune "Good Morning to You" you might sing "Happy birthday to you" or "Kind greetings to

you." Then let him choose his favorite song for all to sing to him.

The cradle roll service will not come every Sunday, but during the greeting period, before the lesson development, is perhaps the best time to have it. It need not take much time. Several names may be added the same Sunday. The sister in charge of the roll gives name and age of baby and the brother or sister present may be allowed to stand while the name is added to the roll. She explains to the children that as soon as baby is old enough he will come to Sunday school.

### Suggestions for March.

#### First Sunday.

In a morning talk let the children tell you of the signs of spring they have observed and teach them an early spring song. "Waiting to Grow" is a very good one. It is found in Song Echoes from Child Land, by Jenks & Rust, page 20, or in our Kindergarten Plan Book, page 42. Develop the thoughts before teaching the song and if violets or snowdrops are out have some with you. Sing the song through to the children just as you would tell a story, pronouncing your words very distinctly. Let them hear the song as a whole first. Then teach words and music together.

For lesson period retell "Jesus Blessing Little Children" and if you have time review "The Widow's Mite" and be sure to find out how many are ready to apply the truth as you suggested last Sunday.

#### Second Sunday.

Talk about the leaf buds swelling and further signs of spring. For helps in nature talks see JUVENILE INSTRUCTOR, Feb., 1913.

**Lesson Period. Jairus' Daughter Raised.**

Text. Matt. 9:18-20, 24-27; Mark 5:22-24, 35-43.

Aim. Faith in Jesus is necessary to obtain His blessings.

Capernaum was a city where Jesus had many friends and sometimes He went there to visit them. When they saw Him coming they crowded around Him and He healed their sick, caused the blind to see and helped them in every way He could. In this city there lived a rich man named Jairus. He lived in one of the best houses. He had gardens and servants and best of all, a wife and little daughter. The little daughter was so happy and kind that every one loved her dearly. Jairus knew about Jesus and sometimes talked to the mother and little daughter about Him. Little daughter was twelve years old then and anxious to know all about the kind deeds of Jesus.

One day Jairus and the mother looked troubled and the servants went about on tip toes, in so much pain that she could not smile happily to father and mother. Every one around her tried to make the pain easier but they could do nothing for her. Then the mother said, "If Jesus was here, He could help her." "I know He could," said Jairus. "I will go and find Him."

He ran out of the house and hurried as fast as he could to another part of the city. He saw a crowd of people and knew that Jesus was near. The people let him pass by them for he was a great man and he looked so sad that they knew he was in trouble. As soon as he reached Jesus, he fell down at His feet and said: "My little daughter lieth at the point of death; I pray thee, come and lay thy hands on her that she may be healed." Jesus was sorry for Jairus and wanted to help him so started home with him. The crowd followed and they could not go very fast.

Then one of Jairus' servants ran up

to him and said, "Thy daughter is dead: why troublest the Master any further?" When Jesus heard the servant He said to Jairus. "Be not afraid, only believe." He asked all the people, except three of His dearest friends to go back to their homes and then He went with Jairus.

When they reached the big house every one was crying. Jesus said to them, "Why make ye this ado and weep? the damsel is not dead but sleepeth." And the people laughed at Him. So He sent them all away because they did not know Jesus could make the dead live again. Only the mother, father and three friends were left in the room where the little daughter lay. They knew that Jesus had power from Heavenly Father to help her, so they waited.

Jesus took the little daughter's hand and said, "Damsel, I say unto thee arise," and she opened her eyes and her cheeks grew pink again. She walked over to her mother and father. Oh how thankful they were to Jesus for what He had done for them! He said, "Now give your daughter something to eat." And He left the happy family together.

**Third Sunday.**

Sing the songs you know about Jesus and hymn songs as well as spring songs. Let children tell you about the pictures of Jesus you have, hanging on your walls.

**Lesson Period. The Triumphant Entry into Jerusalem.**

Text: Matt. 21:1-16; Mark 11:1-11; Luke 19:28-40; John 12:12-16.

Aim: One way we can show love for Jesus is to sing songs of praise to Him in remembrance of what He has done for us.

One day Jesus was going to Jerusalem. Many of His friends were with Him. Some were little children. As they walked along they thought of the

kind words Jesus had spoken to them, of how He had helped them, and how He could make those who were dead live again. How they all loved Him! They wanted to show Jesus that they did love Him.

Then two of His friends went to a place where a donkey was tied. When the owner heard what they wanted the donkey for, he let them take the animal. No one had ever ridden upon that donkey; the disciples took the donkey to Jesus. One friend threw his cloak over the donkey's back so Jesus could have a soft seat. And He rode upon the animal all the way to the city.

Other friends took green branches from the trees and spread them along the path for Him to ride over. And they all waved the green leaves and shouted and sang:

"Hosanna to the son of David:

Blessed is he that cometh in the name of the Lord:

Hosanna in the highest."

People in the city heard that Jesus was coming. Many of them were friends and said, "Let us go and meet Him. "They could hear the people shouting and singing. So they cut the beautiful big leaves from the trees and waved them when they met Jesus, and joined in the song. "Hosanna." The little children were happy and waved the palm leaves and sang, too.

Some men were in the crowd who

did not know Jesus. They said, "Who is this?" the friends answered, "Do you not know? This is Jesus the prophet of Nazareth of Galilee."

When they reached the city Jesus went to the temple. The sick people went to Him, and He made them well. The lame went to Him and He blessed them so that they walked away without using their crutches. He talked to the people and made many happy. The little children in the temple went close to Him and they repeated what they had heard the people say.

"Hosanna to the son of David:

Blessed is he that cometh in the name of the Lord,

Hosanna in the highest."

Some of the men in the temple did not like to hear the children speak that way about Jesus. But Jesus smiled lovingly upon the children and said, "There is no praise so pleasing to Heavenly Father and me as the praise of little children."

#### Fourth Sunday.

The Last Supper.

(See story in JUVENILE INSTRUCTOR, Feb., 1913. See picture in JUVENILE INSTRUCTOR, Feb., 1912.)

#### Fifth Sunday.

Retell The Last Supper.

### SOW WELL, REAP WELL.

*Whatever of dignity, whatever of strength we have within us, will dignify and make strong the labor of our hands; whatever littleness degrades our spirit, will lessen and drag them down. Whatever noble fire is in our hearts will burn also in our work. Whatever purity is ours will chasten and exalt it; for as we are so our work is, and what we sow in our lives, that we shall reap.*  
—Sir F. Leighton.



FRIENDS.

## HUMANE DAY STORIES.

[We are indebted to "Our Dumb Animals," and "The National Humane Educator," for many of the stories and pictures published in this section.]

### The Tail of a Dog.

Some years ago there lived in a town of British Columbia a certain well-fed dog, of uncertain breed, that was very bob-tailed. When strangers asked, as they invariably did, why that dog should be without a tail, there was related to them a thrilling adventure.

It appears that a prospector, who, in his eagerness for gold, carried his search for indications too far into the winter season, was overtaken on the hills by a terrible snow-storm. He was alone, except for the dog that had been brought along and that soon proved to be an excellent companion for the man in his trouble. The two beat up and down the hills, the man

sharing with the dog what provisions he had, until both were hopelessly lost, and the food was all gone.

Two days more the man and the dog wandered. Then the man found a place of shelter, built a fire with sticks and matches, and sat down to die as comfortably as he could.

As he sat there, frightfully hungry, he looked down at the faithful dog nestling at his feet and perceived that the time was at hand when the desperation of hunger would force him to sacrifice the animal to it.

As he pondered regretfully the matter of the killing and the cooking of the dog, the dog observed his pre-occupied demeanor, and looked up and wagged his tail. Upon this the

thought came to the prospector: Why take the dog all at once? The animal had a stout, stocky tail. He would cut that off and make an "ox-tail soup" of it, and then make another effort to get out of the mountains and take the dog with him.

Accordingly, he cut off the dog's tail and made a meal, giving the dog the bone, which the poor animal ate unsuspectingly. Then, considerably strengthened, the prospector started out again. The weather cleared, and to his great joy the prospector recognized in the distance landmarks that he well knew, and, making for them, found his way before nightfall to Lillooet.

There he took tender care of the dog, which had already forgiven the cruel stroke of the axe; and there the man and the dog long lived on terms of the utmost mutual affection and gratitude.

### Old Tom.

John Porter mounted the veranda steps with an apprehensive heart. Yet he reassured himself. "Women are such silly sentimentalists in such matters—always letting their sympathies run away with them."

"Better brace up and tell her—the sooner the better."

Mrs. Porter looked up smilingly from her letters which the postman had just left. Her pleasant attitude made his task the harder. But feeling that the dreadful ordeal would give ease to his troubled conscience he sat down and began:

"Now, Doris, you mustn't take on over what I'm about to say. But I may as well out with it first as last. I've sold Old Tom. I hadn't expected to sell the old fellow; I'm sorry already, but I had a chance to get fifteen dollars for him, and if he couldn't have got rid of that cough and rheumatics, even a jockey soon wouldn't have bought him for three."

Porter expected a protest of words, but there was complete silence. The accusing sentence of a court of justice could not have given him a keener torture.

At last, in a strange tone, his wife inquired:

"Who bought Old Tom?"

"Tony Menzi."

"That huckster that was around yesterday?"

"Yes."

"Has the man gone?"

"Yes, he started with him for the city at three o'clock this morning."

Then Mrs. Porter "spoke."

"John, I'm going to say something I've never thought, felt, or said before! *I'm ashamed of you!* You've often made a protest at cruelty in the community, but what have you done but a thoughtless and cruel deed? Tom gave us twenty years' work for nothing but his board. He's hardly ever had a whole week-day of rest. It's been Tom here and Tom there, always put to do the extra jobs, and trips to town often when he was tired out. And now, just because he was getting old and lame and had a cough, you've sold him to a life of misery and neglect. I thought you despised a traitor. But what else have you been to Old Tom? I wish I could at least have said good-by to him and told him how faithful he has been!"

Porter knew he had the wrong side of the argument, yet he made a spirited defense, saying that farmers were a practical sort and couldn't let "chickenheartedness" stand in the way of business.

Seeing his words of no effect, a happy thought struck him.

He took out his pocket-book and tossed three five-dollar bills into his wife's lap.

"I heard you talking about a new dress the other—"

But she did not wait for him to finish.

"Do you think I could wear a dress



bought with the price of Old Tom? I'd rather wear a three-cent calico."

Little more was said, but each day at the time Porter had been used to prepare Old Tom's bran mash he had a strange sense of remorse and longing for the faithful old creature, and a feeling of loneliness came over him as he passed the empty stall.

\* \* \* \* \*

Over a year later, Porter, on a business trip, was driving his "machine" through a beautiful section of country several hundred miles from home.

He heard angry shouts and saw a short distance ahead a heavily loaded wagon and a fallen horse.

Something was wrong, and he stopped his auto.

The wagon was twice too heavily loaded for the old horse that evidently had passed from one master to another and had at last become the victim of the jockey and been sold to an old, ignorant, coarse peddler.

The man had been whipping the horse, but finding that of no use was securing a fence-rail to further beat the old creature.

"Put that club down!" commanded Porter. "What's the trouble?"

The peddler obeyed, pointing angrily to the horse and wagon.

"He notta no good! I pay t'ree dollar! Man cheat. Horse notta no good! I kill him!"

Porter freed the horse from the miserable, ill-fitting harness. A faint neigh of recognition greeted him. It was Old Tom.

\* \* \* \* \*

"It's the first time John ever forgot," thought Mrs. Porter with a wistful smile as the day passed on to afternoon and no reference was made to her birthday. The pleasing little "surprise" gift that always marked the day was lacking.

She heard voices at the side veranda and going out, was greeted by a sight that filled her eyes with joyful tears. Her birthday gift had not been forgotten! Old Tom's familiar face

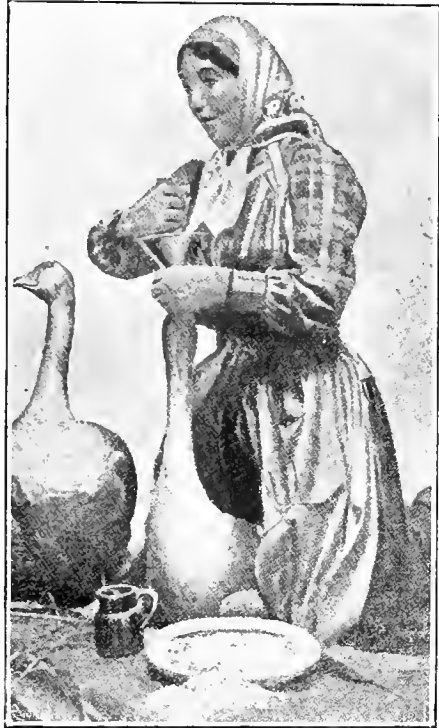
greeted her—just a shadow of his former self, silent as to the harrowing experiences of the past year, but neighing for joy at the sound of her familiar voice.

"Old fellow, your vacation has just begun," said Porter, "but I fear it's come pretty late. You'll be a star-boarder as long as you care to stay. I've learned my lesson."

Old Tom was a "star-boarder" for two months. Then one dreamy autumn morning he was found "asleep" under the whispering chestnut tree where in his busy life he had seldom had a restful hour in its peaceful shadows.—  
*Alice Jean Cleator.*

### Victims of Appetite

But not their own. This picture, copied from the little French paper,



*Je Sais Tout*, Paris, February, 1912, needs no explanation to those familiar with the so-called delicacy of *pate à*

*foie gras*. To others it is but another illustration of the needless sufferings inflicted upon many creatures men eat. That the appetites of those seeking luxuries and craving unusual dishes may be satisfied, these unfortunate geese are stuffed with food by a stick introduced into the esophagus, hastening the fattening process and giving us the paste made of the livers of geese. The paper above mentioned, says: "This stuffing is very cruel; it is accomplished by means of a funnel, and the victims remain a long time stretched out upon their backs, unable to move. In certain sections they even nail the feet of the wretched geese to the floor to prevent all movement or exercise."

It will be well to remember this the next time we see upon the bill of fare the innocent-looking words, *paté de foie gras*.—F. H. R., in "Our Dumb Animals."

### How Wuzzy became a Hero.

This story of the recent Mississippi floods, written by Caroline L. Slack, won the first prize, a gold medal, offered by the Louisiana State Society for the Prevention of Cruelty to Animals to its Band of Mercy children in the public schools of New Orleans.

"Oh! what are you going to do with those dear fuzzy little puppies?" asked little Helen Barbour of her brother, John.

"Drown 'em, I guess, Sis. Any objections?" he answered.

Helen vanished into the house, but soon appeared looking very much pleased.

"Johnnie," she said, "what do you think? You remember that mother told me I could have two pets. Well, I have taken these puppies as my choice, and I shall call them Fuzzy and Wuzzy."

Helen took the rescued puppies to an outhouse where she made them a comfortable bed in a soap-box. Here she put the puppies to sleep after they

had drunk warm milk to their hearts' content.

It seemed to Helen as if every day Fuzzy and Wuzzy grew larger. Soon they were playful but awkward young collies. Two years have passed since their rescue. They are now full grown dogs, the pets of all the Barbour household.

During the awful overflow of the Mississippi river, Fuzzy and Wuzzy distinguished themselves. Mr. Barbour, Helen's father, was watching the levee in front of his home one night, accompanied by Wuzzy. The good gentleman was very much fatigued during his long vigil, and was dozing a bit when Wuzzy heard a peculiar sound. The dog's instinct guided him to a part of the levee where he saw the water pouring through a muskrat hole, in what seemed to be the strongest portion of the levee. He ran to Mr. Barbour, caught him by his trouser leg and tugged with all his might and main in an effort to awaken him.

Helen's father woke up and was about to pat the dog on his head and tell him to lie down and go to sleep, when Wuzzy barked loudly and ran to the muskrat hole where he stood and continued to bark. Mr. Barbour, not thinking anything serious the matter, did not follow him. When the dog saw that his master did not move, he ran to him, barked beseechingly at him, and ran back to the hole.

"That dog is certainly acting peculiarly," said Mr. Barbour. "I think that I will see what ails him." So he picked up his gun and walked to the spot where Wuzzy stood. His experienced ear caught the sound of running water and he looked anxiously to see where it came from. He saw the muskrat hole, and discharged his gun as a signal to his sons in the house. They hastily appeared, carrying spades, hoes, and sacks of earth.

The break was quickly mended, so that it did not do any damage. Thanks to Wuzzy, no lives or property were

lost. The whole Barbour family praised the dog for having saved their lives, but doubtless when he did this brave act he was thinking of Fuzzy and their four dear little puppies at home.

Without this humane act of Helen's, a larger portion of Louisiana would probably be under water causing a great loss of life and property. Thus we see that kindness is always doubly repaid.

### Melody, The Critic.

Sir Arthur Sullivan, the composer, was not only devoted to dogs, but made a special study of them. The brilliant musician is reported frequently to have said that in the dog are embodied all the necessary conditions for the appreciation of music of every kind, and that the organ of hearing in a dog is of marvelous delicacy. Among other illustrations of this theory that had come directly under his notice he would cite the following:

Twenty or twenty-five years ago, when Sullivan was in the habit of going down very regularly to the theater to conduct rehearsals of his own operas, he was followed every morning by a dog which entered the theater at the same time that he did, placed himself between the legs of the musicians, and listened eagerly to the music. This went on until the constant appearance of the dog excited the curiosity not only of Sullivan, but of all the musicians. They did not know the dog's name, so they gave him that of Melody.

Very soon the dog was petted by all, and each in turn invited him to dinner. "Melody, will you dine with me today?" was the formula, and the words were sufficient. The dog followed his host, ate heartily, and as soon as the dinner was over ran off again to the theater, found his way to the orchestra, placed himself in a corner and never left until the evening performance was finished.

On the other hand, if the piece proved to be only ordinary or inspired, Melody invariably yawned, turned his back upon the orchestra, gazed around the boxes, and at last slunk away in a decidedly bad humor. This expressive pantomime was the most piquant criticism of the opera.

When the work of some great master was played, Melody always knew the precise moment when an artist was going to sing some striking song or play some special part of the work, and then his movements and gestures were such almost to plead for silence among the spectators.

It is not known what finally became of the dog, but his name and reputation are still fresh in the memories of several musicians who were familiar with his singular antics.

### Towser.

I don't care fer fishin' now,  
Since Towser's gone.  
Keep thinkin' how we'd dig fer bait  
Over by the garden gate,  
But now I have to dig alone,—  
Because he's gone.

'Nd I don't want t' swim no more  
Since Towser's gone.  
He allus use t' swim with me,  
There weren't no dog could swim like  
he  
Could swim 'nd dive,—  
But now he's gone.

'Nd I just hate t' get the cows  
Since Towser's gone.  
A great big lump comes in my throat,  
'Nd it don't matter how I choke,  
Fer it just stays,—  
Now Towser's gone.

'Nd when I go t' bed at night,  
Since Towser's gone,  
Somehow I get t' thinkin', too,  
Of all them things we use t' do,  
An' O, how I just wish 'nd wish  
He hadn't gone!

### A Horse That Really Wept.

For ten years two good friends, a man and a horse, had lived together; for ten years they had worked side by side, in rain or sunshine, the animal

drawing the heavy cart and the man leading him. Their tender friendship continued until illness came to put an end to it. The carter, for it was he who was the cause of proving that all good things must come to an end, was forced to leave his work and his companion.

Two years after this separation, the carter recognized his old friend. He approached him, caressed him, and spoke to him. Then followed a most surprising and affecting occurrence to those who saw it. The horse, hearing the voice of his old master, feeling the caress and the familiar head against his cheek, began to weep, yes, actually to weep. Great tears flowed from his eyes and ran down his nostrils.

Can you deny, after having witnessed similar manifestations of intelligence and fidelity, that the horse reasons, and that he has a capability for affection as great as ours, unquestionably greater than that of a large majority of men who pretend to care for horses but who only martyr and torture the poor animals?—Translator from *Revue Illustrée des Animaux*.

### How Animals Bear Pain.

One of the most pathetic things is the manner in which the animal kingdom endures suffering, says a writer in the St. Louis *Globe-Democrat*. Take horses, for instance, in battle. After the first shock of a wound they make no sound. They bear the pain with a mute, wondering endurance, and if at night you hear a wild groan from the battlefield it comes from their loneliness, their loss of that human companionship which seems absolutely indispensable to the comfort of domesticated animals.

The dog will carry a broken leg for days wistfully, but uncomplainingly.

The cat, stricken with stick or stone, or caught in some trap from which it knows its way to freedom, crawls to

some secret place and bears in silence pain which we could not endure.

Sheep and cattle meet the thrust of the butcher's knife without a sound, and even common poultry endure intense agony without complaint.

The dove, shot unto death, flies to some far-off bough, and as it dies the silence is unbroken save the patter on the leaves of its own life-blood.

The wounded deer speeds to some thick brake, and in pitiful submission waits for death.

The eagle, struck in midair, fights to the last against the fatal summons. There is no moan or sound of pain, and the defiant look never fades from its eyes until the lids close over them never to uncover again.

### Only a Horse.

#### I.

Only a horse, and an old horse too, working from day to day;

Only a worn-out nag, 'tis true, plodding his weary way.

#### II.

A horse that works and works in vain for his master's word of praise;

A slave that bows to the tightened rein; a beast, that the master flays.

#### III.

Only a horse; but a horse with a heart—a thin worn-out old bay;

But with spirit strong, he plods along with an uncomplaining neigh.

#### IV.

A beast of burden by man abused, tortured with lash and with goad;

But a lesson in faithfulness, courage and toil—this worn-out nag of the road.

#### V.

Only a horse—not a brute—but a horse, a patient, tired old bay.

The brute is the one that applies the lash, not the one who receives the flay.

#### VI.

He labors hard for his master's greed, he endures the toil and the pain;

But the look of despair from his eyes is a prayer—an appeal to be humane.

—Ray I. Hoppman.

## The Wanderer,

Just a measley cur on the street,  
 With a bullet-hole in his head,  
 Lying here where the feet  
 Of the hurrying thousands tread;  
 Lying here limp and dead,  
 "A waif" and a "mongrel bum,"  
 But some kid's eyes are red  
 As he waits for his canine chum.

Just a measley cur in the street,  
 Frowzy and thin and marred,  
 Not one of the "dog elite,"  
 But somehow it's sort of hard  
 That a boy should lose his "pard"  
 Who played in the slums with him,  
 For a childish heart is scarred  
 And a childish joy is dim.

Just a measley cur in the street,  
 To be hauled, like the dirt, away;  
 No more will his dog heart beat,  
 Nor his yelp resound at play.  
 He's only a mongrel stray,  
 Whom the law says to destroy,  
 And it's right, of course; but say,  
 I'll bet that it hurts some boy.  
 —Burton Braley.

## Horse Talk.

Dust land-plaster on the floors to keep the odors down.

Fumes of ammonia from reeking piles of manure will injure a horse's eyes.

Do not let the horses cool off too suddenly after hard work or driving, as the nights begin to grow cool.

Cool the team by driving it slowly the last mile or two.

The skin should be kept warm. If it is cool to the touch, evaporation is going on too fast and the blood is being driven from the surface, and there is danger from congestion of some vital part.

A sensible person will always carry a wool blanket, to be used when necessary.

Never leave home at this time of year without a blanket for your horse and a top-coat for yourself.

If the horses have had hard, straining work, or hard driving, when put in the stable the legs should be well rubbed.

It is also a good plan to wind woolen bandages around the legs.

Be so careful in the choice of a blacksmith that it will not be necessary for your horse to wear an interfering boot.

Keep the feet level, and keep the shoes on the outside rim of the foot.—*Tim, in Farm Journal.*

## The Horse's Point of View.

If a horse could talk, he would have many things to say, especially when winter comes.

He would tell his driver how a frosty bit stings and sears his lips and tongue when it is thrust into his mouth without being first warmed.

He would tell how it feels to have nothing but ice cold water to drink, when he is already shivering with the cold.

He would tell of the bitter wind that frosts his sides when he halts, steaming from exertion, and is tied for hours in an exposed place without a blanket.

He would talk of slippery streets, and the sensations of falling on cruel cobble stones—the pressure of the load pushing him to the fall—the bruised knees and wrenched joints, the tightened straps and the feel of the driver's lash; the panting nostrils and heaving flanks, and the horrible fright of it all.

Yes, the horse would talk eloquently if he had the power of speech. And, having horse sense, he would urge his driver not merely for the sake of kindness, but for the sake of maintaining a faithful servant at the highest point of efficiency, to do these things.

Warm the bit before putting it in the mouth.

Warm his water up to a drinking temperature if it is very cold.

Give him enough to eat, and spread plenty of clean bedding in his stall.

Put a blanket on him in the stable on cold nights.

Do not leave him standing in a cold wind without a blanket.

Keep him sharp-shod during the winter.

Drive him carefully over icy pavements.

When he falls, quickly loosen his harness and help him to rise, without blows.

Watch for the appearance of gall-spots, and try to heal them before they grow worse.

Be humane with your horse. Treat him as well as he treats you.

one day to preach, he suddenly disappeared from view, and was then seen returning to the vestry and opening his window to liberate a butterfly which he had found on the pulpit stairs. There was one spot on the bank at Eversley where the gardener was never allowed to mow, for it was the abode of a family of natter-toads.—*Florence H. Suckling.*

### Great Men Who Loved Animals.

More than seven hundred years have passed since St. Francis of Assisi blessed the birds and the animals and called them his "little brothers and sisters," and since that time there have always been some good men in every age who have tried to soften the hearts of their fellow-men towards their brothers in fur and feathers, and to impress them with a truer conception of their rights.

Martin Luther, the great reformer, wrote: "Christ makes the birds our masters and teachers, so that a feeble sparrow, to our great shame, stands in the Gospel as a doctor and preacher to the wisest of men."

The brothers Wesley were all animals' friends; but it was Charles, the hymn-writer, whose beautiful "Jesus, lover of my soul," was inspired by a frightened bird that flew through his open window during a storm and nestled in his arms.

The Rev. John Keble, author of "The Christian Year," loved all God's handiwork, especially birds, listening untiringly to the nightingale singing in the garden at the close of day. It was in the garden, too, where he composed his famous poem, "The Red-breast in Church." This was inspired by a robin, that spent one cold winter in church, and frequently joined in the singing.

The Rev. Charles Kingsley "loved every creature that drew breath," and taught his children to love them, too, even to the most unlovely, and worked for them also. Ascending the pulpit

### The Dog Detective.

Under the game laws of Maine, the transportation of partridge and woodcock from the state is positively forbidden; but "pot-hunters" have from time to time devised various expedients to evade the law. One year they were so unusually active that one of the state game wardens cast about for a scheme to outwit them. He finally hit upon the ingenious idea of utilizing his dog, an undersized cur of badly mixed lineage, as an assistant.

The dog's duty was to examine certain trains that came down from northern Maine. As the passengers alighted from the train, few would notice the little dog that dodged about among them, sniffing at this handbag and that bundle.

Soon the master heard a bark. He knew what that meant, and, dropping everything, he would hasten to find his cur nosing about the heels of a passenger. The warden would close in on the "game" pointed by his dog, quietly invite the suspect into the baggage-room, and question him about the game which he had concealed about his person or effects.

The dog was never known to fail in "pointing" game. He may possibly have missed some, but when he made up his mind that there was a violation of the law he was always correct.

But inspecting the hand-baggage was not all of the little detective's work, by any means. After the passengers had all gone, the dog would

hop into the baggage and express cars and apply his nose to everything in sight.

While making his usual inspection of the express car one day he came across a barrel purporting to contain fish. It certainly had fish in it. The little fellow sniffed at it, went on and then came back and sniffed again. Round and round the barrel he went, whining and dancing as if it were full of rats.

With a faith in the little animal born of long experience, the warden investigated the barrel, and found in the center of a liberal lining of fish several dozen plump partridges. "Fish" shipments from a certain county station thereupon ceased.

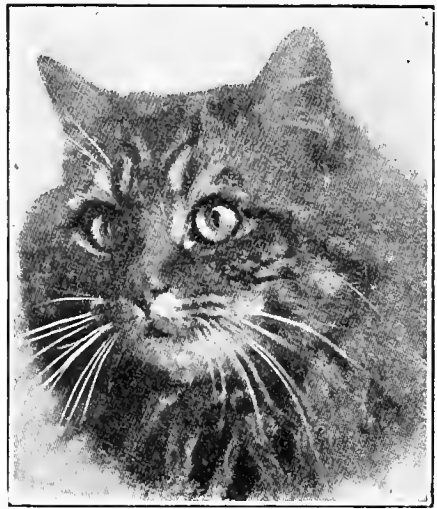
### How Mothers Can Help.

I have many times been pained at the thoughtless and cruel way in which children handle and play with dumb creatures, says a writer in an exchange.

Among the tiny tots I believe this is due almost entirely to their lack of understanding, so when our small boy was about seven months old and began to notice his playthings, we got him a rubber dog and a small, furry cat. He was very fond of them, and every time that I gave them to him I picked them up very carefully and said: "Nice kitty, baby be careful. Pretty doggie," etc. In fact, I always treated the animals as if they were alive. It did not take many weeks for him to understand that mother never handled the animals as she did the other playthings; and to know by the look in her face that she was sorry when he was careless; to understand that when he seemed to wilfully transgress this unwritten law the animals

were put away until another time.

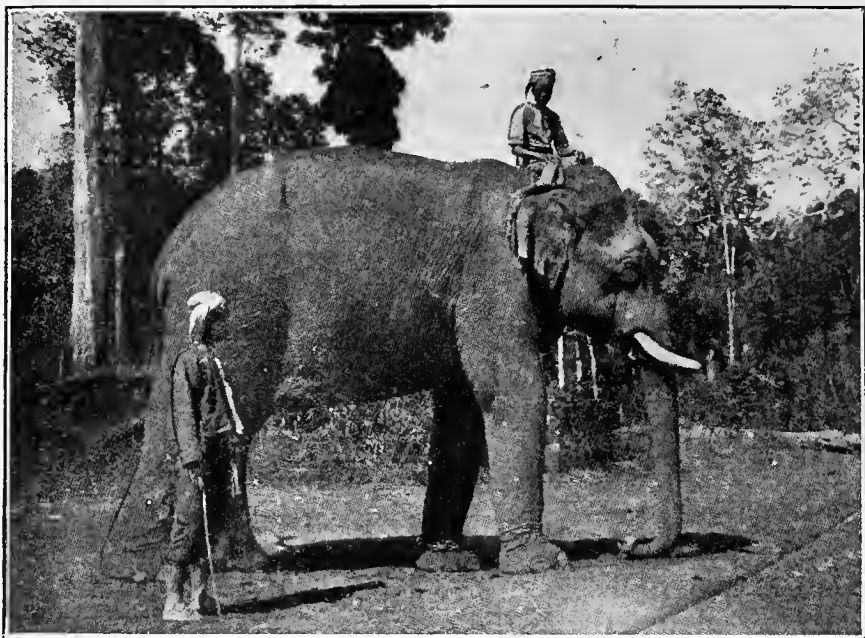
I have never once allowed myself to be in too great a hurry or too busy to keep up this course; and it has taken much patience and perseverance, for our son is a hoisterous, hearty fellow, who seems to take a special delight in throwing things about and making just as much noise as his well-developed lungs will allow. But he is nearly eighteen months old now and has come in contact several times with live animals. That he has never once



BRIGHT EYES.

were forgotten and been rough, but cuddles a small kitten as gently as I could, makes me feel more than repaid for my trouble. He invariably says, when thus fondling his kitten, "Baby nice." Is it any wonder that his mother has a small triumphant thrill at the success of her experiment, and passes her experience on, hoping that some other mother who wants her small boy or daughter to be the best of friends with dumb animals may profit by her methods?

MEN HAVE RECEIVED VALUABLE HINTS AND LEARNED MANY THINGS OF IMPORTANCE FROM BEASTS; SUCH AS GRATITUDE FROM DOGS, VIGILANCE FROM THE CRANE, FORESIGHT FROM THE ANT, HONESTY FROM THE ELEPHANT, AND LOYALTY FROM THE HORSE.—*Cervantes, in "Don Quixote."*



JUST IN FROM THE BATH.

### A Little Girl and a Pussy Cat.

Said a little girl to a pussy-cat:

"It's jolly to make you play!  
How soft your purr when I stroke your fur,  
And your claws are tucked away!  
I love you ever so much for that,"  
Said a little girl to a pussy-cat.

"But ah, there's a terrible thing I've heard  
That brings great sorrow to me;  
You killed a poor little baby bird  
That lived in our apple-tree,  
You can't be dear to me, after that,"  
Said a little girl to a pussy-cat.

"O little maid," said the pussy-cat,  
"You are gentle and kind, they say,  
To bird and beast, but didn't you feast  
On chicken for lunch today?  
And aren't there feathers upon your hat,  
O little maid?" said the pussy-cat.

"Oh, I'll be I, and you'll be you,  
As long as this world shall be.  
If you'll be as good as you can for you,  
I'll try to be good for me.  
So let's be friends and agree to that,  
O little maid!" said the pussy-cat.

—Burgess Johnson.



# Notes on Our History.

*By D. W. Parratt.*

## I. THE SEVEN CITIES AND THE ANTILLES.

People living in Europe, way back in the eighth century, told and retold an interesting story. It was, in substance, that a certain prominent bishop residing in Lisbon went sailing upon the mighty Sea of Darkness, as the Atlantic Ocean was then called. A storm arose and the bishop with his company drifted to an island, or a group of islands, far out at sea. Later, some of the party returned to the mainland and persuaded a goodly number of the bishop's former followers to abandon their homes and settle upon the newly found island or islands. Here the people established comfortable surroundings and prospered both in numbers and in wealth until seven splendid cities grew up to be the glory of the new land. Through the goodness of nature, their inhabitants wanted for nothing in the way of provisions, spices, precious stones, and silver and gold. Antilia, the name given to the land of the Seven Cities, grew to signify a place far out in the Sea of Darkness, abounding in wealth of untold measure.

However, as time went on, the fabulous Antilia lost considerably in importance as a place of limitless wealth, but still maintained its position as a very desirable country from which to get more definite information. None of the great students of geography, astronomy, or navigation down to the days of Columbus seems to have questioned the existence of the island, or islands as the case may be. Even Toscanelli, in arguing the feasibility of a short oceanic route westward to India, as late as June 25, 1474, made a map showing the Antilles far out in mid-ocean, about a third way from Spain to what he called India. He pointed out to Columbus the desirability of making the Antilles a resting place enroute to India and spoke of the islands as if they were of com-

mon knowledge with the sailors of Portugal. And Columbus, upon his first voyage, in 1492, carried with him this map, made by the eminent Toscanelli some eighteen years before, as a guide in the initial journey across the mighty deep. Columbus naturally headed for the supposed Antilia, and traveled on and on in the hope of reaching them and thus resting prior to going on to India. We all well remember reading what uneasiness and anxiety this prolonged sea journey produced among his men and



CHRISTOPHER COLUMBUS.

how they attempted to turn back to Spain. The distance proved to be so great that he must have concluded that the islands were missed and that the land finally reached was indeed the mainland of India. Subsequent investigation however, proved to him that the mainland was still further west and that the land first sighted was after all but a number of islands. Of course they were not the story islands supposed to have been discovered by the bishop of Lisbon and later indicated upon the map followed

by Columbus. But as time went on the name applied by the great Toscanelli to the imaginary group of islands enroute to India became associated with the newly discovered islands, and, even to this day, the west Indies are known as the "Antilles," a modified form of the old "Antilia."

The voyage of Columbus, disproved

the existence of the islands talked of in the eighth century and consequently of the Seven Cities of wonder, wealth, and glory established thereon. And the story of the Seven Cities was almost forgotten when an interesting coincidence, of which we shall speak later, revived it to play another part in our history.

## The World's Great Fables.

By William S. Nortenheim.



### The City Mouse and the Country Mouse.

A city mouse had a very good friend who lived in the country, and went to pay a long-promised visit. The country mouse was delighted, and treated him with the best he had—beans, cheese, bacon, and bread. It was all very plain, but there was plenty of it.

The city mouse tilted up his nose and sniffed about. "Is this the way you live?" he asked. "Come to the city for a week or two and taste city fare, and you will never wish to go back to the country."

Along to the city he went, and the city mouse took him to a table where the folks had held a banquet. There were delicious leavings—plenty of cakes and pastries.

While they were enjoying themselves at this feast the country mouse heard a noise, and asked, "What is that?"

His city friend replied: "This is the growling of the dogs; we had better be moving."

Just then the door was opened and two fierce dogs came rushing in, and the mice had to run for their lives.

As soon as they got out, the country mouse started for home.

"What! Going so soon?" cried the city mouse.

"Yes!" answered he of the country. "*Better have bread and cheese in peace than the richest dainties in fear.*"



## Peaseblossom's Lion.

*By Sophie Swett.*

### CHAPTER V.—SIDNEY BROWN'S OPINION.

It was well to warn Orlando not to shoot Peaseblossom, for her light dress was now to be seen by them all, close beside the beast's dark shape, as the two came suddenly into an opening between the trees.

The beast—whatever it was—was certainly not rushing upon them now. Sidney and Orlando both felt their hearts beating a little less rapidly. Perhaps Peaseblossom really had that remarkable power over the lion which the circus people thought she had.

"Oh, don't shoot!" cried Peaseblossom in a frightened voice. "You gave me such a scare! Why do you wish to shoot Mrs. Dalrymple's cow?"

Then it was Mrs. Dalrymple's cow after all! Sidney and Orlando both lowered their guns and both looked very shame-faced, although there was scarcely light enough for Peaseblossom to see that, as she came nearer.

"Was it Flip that was chasing her, and did she kick him?" continued Peaseblossom. "Poor Flip! Did you all hear the lion roar and come out to help me find him? But you don't need guns to help me find Rameses!"

"We came to take care of you. A little girl shouldn't be hunting a lion, in the woods, at night," said Sidney sternly. "You have made people very anxious. If my father had not been ill and lame he would have come out, too. Everyone in the camp is awake and worried about you; my mother will probably have one of her severe headaches!"

Little Peaseblossom laid her head against the cow, that stood quietly beside her, and burst into tears. By the light of the lanterns, held above her, all could see that her dress was torn and drenched with dew and her face scarred by the branches that had whipped against her as she came through the dark woods.

"She—she's our Daughter; you needn't scold her!" cried out little Seth Whittaker angrily.

"I deserve it!" sobbed Peaseblossom. "I didn't stop to think. I

have made people unhappy and I have done what I wouldn't have done for the world—I have made the Guards ashamed of me!"

"We're not! we're not ashamed of you!" cried Ralph Fay—who did not like to be blamed himself. "I like a girl that is brave and goes after the lion in the woods."

"When I saw Rameses I didn't stop to think of anything else. I was so fond of him. Papa was, too; and I couldn't bear to think of him hurt and hunted through the woods by men with guns," said



IT WAS MRS. DALRYMPLE'S COW AFTER ALL!

Peaseblossom, swallowing her sobs and trying to show them how it was. "I'm very sure it was Rameses that I saw there by the camp, although it was pretty dark," she added. "It couldn't have been only the cow, for since that I have heard Rameses roar! For a while he roared and answered me every time I called. Now he doesn't, and I am afraid he has been killed!"

They listened for a moment or two. There was only the rustling of branches in the woods and the distant twittering of sleepy birds.

"It seemed to me a very queer roaring," said Sidney Brown, "and I think so still."

"It sounded as if he were in pain—oh, my poor old Rameses!" said Peaseblossom, beginning to sob again.

"I don't think the lion was in pain, Peaseblossom," said Sidney Brown. "I don't think you have heard the lion roar! I don't think your lion is anywhere near here. Peaseblossom! You come with me and I'll show you just what I mean!"

"I—I rather think I'll go back to camp," said Orlando, suddenly turning about. "Somebody ought to take care of Mrs. Dalrymple's cow!"

Orlando understood in a moment that Sidney meant to go back near the Indian's camp again; and he was more afraid of an Indian, like that one, than he was of a lion.

"I thought you came out to take care of Peaseblossom," said Sidney. "You boys can come along if you will step very softly and not speak above a whisper. You are not afraid, are you, Peaseblossom, to go within sight and hearing of old Lone Eagle?"

"No—o, not with you and Orlando, and the Guards," said Peaseblossom, after a moment. But she said it hesitatingly and it was evident that after all she, like Orlando, was afraid of an Indian.

"You said that you didn't think the lion was anywhere near here," she added anxiously. "Do you mean that you think Lone Eagle has killed him?"

"No," said Sidney, "I think Lone Eagle wants very much to find him. Perhaps he wants to get the reward, or perhaps he only wants to show his power over animals."

"But I know that I heard poor Rameses roar! And it sounded, too, as if he were hurt!" persisted Peaseblossom anxiously.

"Come with me," said Sidney, "and I'll show you what it meant—at least I think I can. Come along with your men, Billy Boy, if you want to," he added. "I'll promise that Lone Eagle isn't going to scalp anyone!"

Captain Billy Boy did not like Sidney's way of speaking. He turned around to the three or four of his company that were left and gave orders with dignity.

"Attention Guards! Escort Peaseblossom to the Indian's camp!"

Sidney led the way and Orlando followed keeping his gun cocked. Peaseblossom came next and the boys of the Guards kept close beside her.

"You can forget that you're afraid when you have somebody else to take care of," said Peter Plummer manfully.

The Indian had a huge fire now. It lighted the woods for a long distance around it. The crackling of the fire and the noise that the rising wind made in the trees would render it difficult for the Indian to hear the sound of their steps. Yet they took care to walk very softly, and Sidney turned very often and held up a warning hand. Orlando kept saying—"Sh!—sh!" But the boys suspected that he did it only as an excuse to keep dropping behind.

When they came within sight of Lone Eagle they could see that he was listening intently; but Orlando noted that he had lowered his tomahawk, and that he was not looking in the direction from which they had come. His face was turned, instead, toward that part of the woods from which Peaseblossom's call had come and he seemed to be waiting for the call to come again.

Suddenly, so near at hand that they all jumped, came the lion's roar. It was so loud that it seemed almost to make the ground tremble under their feet, and it sounded full of pain.

Peaseblossom ran forward.

"Rameses! oh, my poor old Rameses!" she cried.

Sidney stepped before her and held her back, but she broke away from him and ran straight into the opening where the Indian's great fire blazed.

"Where is the lion? Oh, Mr. Lone Eagle what have you done to my poor old lion?" she cried.

Sidney rushed after her. "Come back, Peaseblossom, come back!" he called. "Can't you understand that the Indian is doing all this roaring himself?"

Orlando—well, as Orlando afterwards explained, he never did like Indians! There was no Orlando to be seen anywhere about. But anyone who was listening might have heard some one run away very fast, almost as fast as if an automobile were carrying him.

For a moment Captain Billy Boy's legs shook under him. He, too, was afraid of Indians. I do not hesitate to tell of it, because it is not feeling afraid but only giving way to fears that is cowardly. And Billy Boy did not give way.

What Billy Boy did was to cry in a voice that was not allowed to tremble; "Protect Peaseblossom!"

And he and the only other member of the Guards that now remained—perhaps I shall some day tell who he was—marched up and stood one on each side of Peaseblossom, directly in front of the scowling savage.

(TO BE CONTINUED)

## Andy Baker and his Chums

### Some Boy Scouts of Long Ago.

#### IX.

Down, down the mountain side continued Jake Raddon, followed by five frightened lads. When he reached the vicinity of Ensign peak, Jake slackened his pace and waited for the other boys to overtake him. They were all out of breath, but as they slowed up they excitedly inquired of Jake:

"What was it? What was it?"

"What was what?" asked Jake, calmly.

"What did you see that made you run?" demanded George Ellis.

"Why, didn't you see it?" inquired Jake, keeping them all in suspense.

"I thought I saw something," said Tommy.

"See what?" impatiently inquired George. "Was it alive?"

"Yes, I suppose the oak-brush was alive," dryly remarked Jake.

"Then didn't you see anything but the brush?" again questioned George.

"Yes," said Jake.

"Then what?"

"I saw hills and hollows and rocks," and Jake laughed heartily at the thought of how easily he frightened the boys. "I'll tell you, fellows," he went on, "I knew you all wanted to go back towards home, but neither one wanted to be the first to propose it, so I thought I would make the first move."

Feeling assured that there was nothing to fear so far as Jake knew, they all laughed at their scare.

"I wasn't afraid," said one.

"Neither was I," said another.

"Nor I," added a third party.

"No, you were all just scared, that's all," said Jake. "I say," he continued, changing the subject, "let's look for segoes as we go along. There ought to be some up here somewhere. I'm getting hungry."

That suggestion met with general approval, so they slowly wended their way down the hillside, looking for the

slender shoots that sprang from the little bulbs. Fred Rose was the first one to discover something that looked like a sego, and soon others found the same kind of plant. They all began digging for the roots, and with little difficulty they succeeded in raising them. They were not sure on tasting that they were segoes. But they were hungry, and the taste was good to them. It was soon learned that the plant was a kind of wild onion. That was plainly apparent from the smell of one's breath after eating it.

It was late in the afternoon when the mountain climbers reached the city. They were tired and hungry, and not so enthusiastic as when they started out in the early morning. But they all declared that they had enjoyed the day. Tommy said he always felt that he had had a good time if he went home tired and hungry. Plain food tasted good to a hungry boy. Tommy's mother was a poor widow, and could not afford luxuries, so his fare was usually simple, and meagre, too.

As the boys approached the Baker home, Andy was discovered chopping kindling wood, and his brother Brig was sitting by the side of the house polishing his father's shoes.

"That reminds me," said Fred Ross. "I have some chores to do tonight. Tomorrow is Sunday."

"So have I," repeated several others in concert.

"And I want to remind you fellows that if you don't have your chores done tonight and get to Sunday School on time tomorrow morning, you will be breaking the rules of the Progressive Club, and will be liable to get pinched or kicked," added Jake Raddon. "That's one of the new by-laws we adopted, you remember," and they all remembered.

Climbing over the fence, the boys all cut across towards the Baker's back yard, anxious to tell their club president of their day's adventure. Andy kept on with his wood-chopping. He knew they were approaching, but pre-

tended not to see them; and Brig went on with his polishing.

"Pooh!" cried Brig, as the boys passed by, "whose onion patch have you been robbing? Golly, Andy, smell their breath!"

Just then Andy caught a whiff of the penetrating odor. He said nothing, but dropped his hatchet, sprang to his feet and faced the line of boys in front of him. They began telling him what a fine time they had had, and what he had missed by not going with them.

"Just wait a minute," interrupted Andy. "Let me attend to a little matter before I forget it." Then in turn he gave each boy a kick.

"What's that for?" cried Frank Perkins. "We haven't broken any rules of the club."

"We haven't said a bad word today," said Hebe Willis.

"No, nor stole onions," added Tommy.

"But you've been eating wild onions, and that's enough," protested Andy. "You come and kick them, too, Brig," Andy called to his brother.

"There's no law against eating wild onions," declared Frank Perkins, "unless you have been making new rules today while we were absent. Onions may be strong food, but they ain't strong drink."

"No, there's no rule that prohibits a member eating onions. I'm inflicting the penalty for having offensive breath. There's a by-law stating that members of the club may be punished for any offense against society."

"Well, if that's the case, we're all guilty," said George Ellis. "But we'll not do it again."

The boys made their visit short. It was getting late, and they, too, had work to do at home; and they all felt that supper time was at hand.

## X.

Andy Baker had a half-grown calf which his father gave him for his faithfulness, and to encourage him in taking care of the family cow and at-

tending to other chores. This calf was Andy's pet, and it tried to show its appreciation of the kind treatment it received from its master as best a calf could. Sometimes it bunted him over, perhaps in an irrigation ditch or into a gooseberry bush. One day it caressingly rubbed its head on Andy's back, and in doing so caught its horn on the boy's Sunday hat, tearing a large hole in it. But Andy was thankful that the damage was no worse. He might have had a hole in his head.

One afternoon Andy went down to the lower end of the lot, where he had staked the calf in a patch of lucern. As he was in the act of untying his pet, three of his chums shouted to him from the street.

"We've got some news for you, Andy," cried George Ellis. "Come over to the fence."

"I'll be with you in a few minutes," replied Andy. "I want to take this calf up to the ditch and give it a drink."

"We'll go up with you," said one of the boys, and the three started to climb through the fence.

"Go along the sidewalk, where you are, boys," cautioned Andy. "You can't get over here without tramping on the garden."

"So the boys walked up the sidewalk towards the end of the block, while Andy led the calf along a path inside the lot. The two roads were parallel, though several rods apart. As they journeyed on, the boys shouted to each other.

"What's the good news you have?" inquired Andy.

"We'll tell you when we get nearer, so we won't have to shout," came the reply.

Andy had hold of the end of the calf's rope, and the calf was meekly following its master.

"What are you fellows going to do to—"

Andy did not finish his question, for just then he felt himself rise from the ground. The pet calf had playfully



stepped up behind the boy, caught its horns in the seat of his pants, raised him in the air and carried him along. The lad was helpless to extricate himself. He tried to keep his balance by throwing out his limbs in all directions. He would have shouted for help if he had thought it would do any good, but the boys were not near enough to be of any assistance. He was not far from the house, and his mother saw the strange spectacle after it began. She thought it one of the boy's odd capers, and she exclaimed:

"Why, Andrew, what are you up to now? It seems you are always trying new tricks. You'll get hurt if you're not careful."

After carrying him about two rods, the calf lowered its head, and Andy landed on his feet unharmed.

"That's not one of my new tricks, mother," explained the boy, when he got his breath. "You must blame the calf for that."

"Say, Andy, you'd make a good circus performer," said Hebe Willis.

"I've seen a man ride on the head of an elephant in a circus parade, but I never before saw a fellow ride on a calf's horns," added Frank Perkins.

"He's a game calf," remarked George.

"Which one?" asked Frank, trying to create a laugh at George and Andy's expense.

"Well, they are both game—I mean Andy's game as well as the calf—"

"As well as the other calf—yes, we know what you mean," interrupted Frank, purposely misquoting George's remark in an attempt at pleasantry. "The two calfs is so often together that I don't blame you for getting them confused sometimes. Excuse me, Andy, for trying to be witty at your expense."

"We'll excuse your poor wit, for we know that is the best you can do, but George and Hebe ought to pinch you for using bad language."

"Bad language! When?"

"Well, in your last remark you used

bad grammar, which is the same as bad language."

"I didn't know it."

"But you'll soon know if you are punished for every mistake. You boys said when you first came that you had some good news for me. What is it?"

"Yes," said George, "our boat will be finished and ready to launch this week."

"Good!" exclaimed Andy. "We'll be ready to try it as soon as it is finished. By the way, I've some news to tell you. It may surprise you, too."

"What is it?" asked the three visitors in chorus.

"The bishop is going to call all of us to be deacons, and he wants every one of us to be present at meeting next Sunday evening."

"What will we have to do when we are deacons?" asked Hebe. "I don't know how to be a deacon."

"You'll learn. We'll be expected to take care of the meetinghouse—sweep the floors, dust the benches, make the fire, and clean the lamps, and help seat the people when they go to meeting, and so on."

"I thought they had a man to do that," said George.

"So they had, but he's going to quit. Oh, say," continued Andy, "you remember we agreed to learn more scripture to recite in Sunday School next Sunday. Our teacher said we were getting lazy. Last Sunday there were only two boys in the class who recited any verses from the Bible."

"I haven't forgotten what we agreed to do," said Frank. "I have already learned pretty nearly a hundred verses."

"I haven't that many," said Hebe, "but I am studying every night."

"We'll surprise our teacher next Sunday, sure," remarked George.

Andy, after watering his pet calf again, tied it to a tree down in the grass, and went with the boys to inspect the boat that was being built.

(TO BE CONTINUED.)

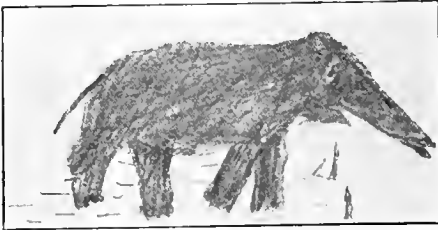
# The Children's Budget Box.

## The Brave Tin Soldiers.

Some tin soldiers were once given to a boy for a birthday present. One day as he was placing them on the table by the window one fell out into the dusty street. The boy ran out, but as it was getting dark and clouds were in the sky it began to rain and the boy did not find him, and he ran into the house. The next day two boys were going to market when they saw the tin soldier in the dust at the side of the road. They made a paper boat and gave him a ride in the gutter near by. He sailed a long distance when the water ran into the drain which was as dark as his box. Soon he heard a great noise and he saw daylight again. The water fell into the sea and the boat with it. At last the boat fell to pieces and as the soldier was sailing a large fish caught and swallowed him. It was darker than the drain. He was glad the fish could swim. The next day the fish was caught and sent into the kitchen for dinner. How surprised Nora was to find the soldier. She carried him into the room where the little boy was playing. This was the same place he had fallen out of the window. They were glad to see him back again.

Age 14.

Mildred Douglas,  
West Weber, Utah.



Harold Thomas, Manassa, Colo.

## Loves the Juvenile.

I am ten years old. We read the nice stories contained in your paper as soon as it comes out. We love the Juvenile Instructor because it teaches so many good things. I am going to try to grow up to be a good woman like Sister Eliza R. Snow and Sister Emmeline B. Wells. My father said to Sister Wells, when she was up here about four years ago, "Your husband married me in the Endowment house more than ten years ago." Then Sister Wells quickly replied, "That's nothing; he married me long before that!"

Mabel Ricks,  
Rexburg, Idaho.

## Alice's Reward.

One bright day in May Alice was coming home from school, when she heard one of her playmates calling her. It was Bessie Monald. "Come here," she said, "I have something to tell you." Alice went over to the fence to see what she wanted. Bessie took up from the grass a small white kitten. "Here is a kitten. It has been here for about a week and we don't want it, so as you have to cross the river just drop her in. For she is of no use to us."

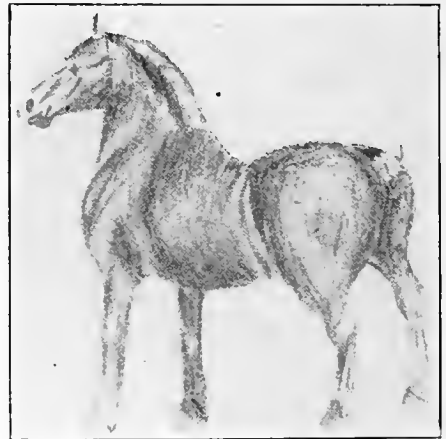
Now Alice was a very good girl and did not like to be so cruel as that, but told Bessie she would, though she did not intend to. When she reached the bridge she went right past holding the kitten tight in her arms.

When she reached her home she gave the kitten some milk and put her in a box. About a week after Johnnie Jacobs came to Alice's home and asked if she had seen a white kitten. He said it had been lost for about two weeks. As quick as thought Alice ran and brought the kitten Bessie had given her to drown. "Yes, it is mine," he said, "and where did you find her?" Alice told him the story of the kitten.

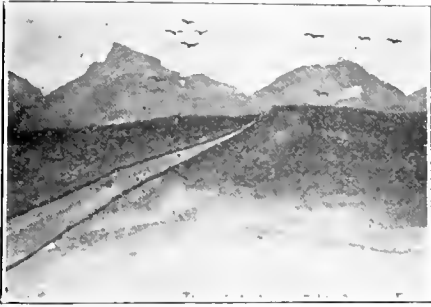
Johnnie's little white kitten was his pet and he was much delighted to find her. After he had received the kitten he took from his pocket fifty cents, which he gave to Alice. This was Alice's reward, and she was always kind to animals after that.

Age 12.

Evyrean Nielson,  
Hunter, Utah.



Edwin Stephenson,  
Age 14. Holden, Utah.



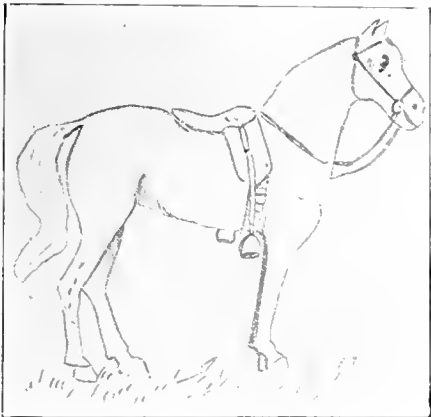
Max L. Gowans,  
Tooele, Utah.

#### Kindness.

Be kind and gentle always,  
'Tis best in every way,  
No matter how you're angered  
Just drive bad thoughts away.

Pleasant and kindly words  
Are always best you'll find,  
And if you want to happier be  
Just practice this: "Be kind."

Age 11. Lenore Wignall,  
Rupert, Idaho.



Age 14 Lavern Western,  
Deseret, Utah.

#### The Brook.

There is a little brook so gay,  
Laughing, laughing, all the day,  
Splashing, splashing, all day long,  
Singing oh, so glad, a song.

Tripping, tripping on its way,  
It is so gay, so very gay,  
Going, going, all the day,  
It never finds a place to stay.

Said little bird to brooklet gay:  
"Where do you go each busy day?"  
"On, and on, and on I go,  
To the river then I flow."

George Crosland,  
Age 13. Holden, Utah.

#### Winter.

The wind is blowing  
The way we're going  
The snow is drifting high.  
The birds and beasts  
Are in their nests,

Age 11. All under the wintry sky.  
Maud Fitchett,  
Winnipeg, Man., Can.

#### Honorable Mention.

The following named have sent in meritorious drawings, verses, or stories, and are entitled to "honorable mention." Some pictures have been drawn on lined writing paper, which made it impossible to reproduce them. Dear children, please read the rules carefully. By doing so you might be successful in your efforts, and carelessness in this respect might be the cause of failure:

Bessie Allred, Spring City, Utah.  
Artemesia Bennett, Holden, Utah.  
Ada Bachus, Grand Rapids, Mich.  
Perry Bingham, Snowville, Utah.  
Coil Bennett, Taber, Alberta, Canada.  
Lola Button, Circleville, Utah.  
Albert Bjorkman, Daniel, Utah.  
Deward Cullum, Utah, Utah.  
Christina Cox, Woodruff, Utah.  
Ernest Clough, Grass Creek, Utah.  
Lawrence Clawson, Ramah, New Mexico.  
James Cook, Vernon, Utah.  
Thomas H. Dille, Neeley, Idaho.  
George A. Day, Moab, Utah.  
Inez Eldredge, Granger, Utah.  
Ruth M. Fawcett, St. George, Utah.  
Lucy Frederick, Providence, Utah.  
Clarence Fletcher, Deweyville, Utah.  
Thelma Fletcher, Honeyville, Utah.  
Lionel Gibby, Roy, Utah.  
Emily Godfrey, Clarkston, Utah.  
Lova Glines, New Dayton, Canada.  
Frank Gardner, Woodruff, Arizona.  
Lindsay Holt, Kamas, Utah.  
James A. Hoagland, Emmett, Idaho.  
Calvert B. Hasler, Lehi, Utah.  
Gladys Hall, Afton, Wyoming.  
Edna Hopkins, Logan, Utah.  
Esther Heaton, Orderville, Utah.  
Lebra Hansen, Bear River City, Utah.  
Anna C. Johnson, Gridlev, California.  
Greta Johnson, Preston, Idaho.  
Edna Kearns, Gunnison, Utah.  
Oscar M. Lyman, Taft, Utah.  
Ada Larsen, Logan, Utah.  
Lavera Lee, Afton, Wyoming.  
Firl Larsen, Spring City, Utah.

Magdalene Lohman, Salt Lake City.  
 Ivan Memmott, Scipio, Utah.  
 Delecta B. Marsh, Ogden, Utah.  
 D. B. Moench, Ogden, Utah.  
 Geo. W. Neddo, Providence, Utah.  
 Louise Overson, Leamington, Utah.  
 Eva Owens, Pocatello, Idaho.  
 Jennie Postma, Grand Rapids, Mich.  
 Fontella Pope, Garden City, Utah.  
 Lamont Passey, Sterling, Canada.  
 Eliza Passey, Sterling, Canada.  
 Isadore Olson, Lewiston, Utah.  
 Marie Olson, Logan, Utah.  
 Thomas H. Robinson, Jr., Cumberland, Wyoming.  
 Grant Robinson, Spanish Fork, Utah.  
 David Ray, Union, Utah.  
 Flora Stone, Spanish Fork, Utah.  
 Edna Samsbury, Fielding, Utah.  
 Maude Sevey, Tucson, Arizona.  
 Alice Shill, Lehi, Arizona.  
 Mina Smith, Lund, Utah.  
 Ida Taylor, Mesa, Arizona.  
 Jennie Tietjen, Santaquin, Utah.  
 Mary Thomas, Evanston, Wyoming.  
 John Van Wagoner, Midway, Utah.  
 Boyd Van Wagoner, Midway, Utah.  
 Zula Wilcox, Sunnyside, Idaho.  
 Verna Watt, Tremonton, Utah.

Clara Woolton, Rexburg, Idaho.  
 Mellie Woolley, Salt Lake City.  
 Wanetah Yearsley, Harrisville, Utah.

### COMPETITION NO. 38.

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

### Rules.

Competition will close March 1st.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be on plain white paper, and must not be folded.

Address: The Children's Budget Box, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.

For the ten best answers we will award book prizes.

## "Why I Love my Sunday School Teacher."

[The answers to the question, "Why I love my Sunday School Teacher," have been very satisfactory and many are so unique that we have abridged them for the benefit of our readers. Teachers might read these abstracts with profit and learn to cultivate some of the virtues that have appealed to the children.—Budget Box Editor.]

### "Why I Love My Sunday School Teacher."

Because she is kind; always has the lesson; is punctual; always has something good to say about people; is always neat and clean; is firm but just; honest; practices what she teaches; delivers the lesson in a way that we can understand—because she is a loving friend.—*Laura Crowther, (age 10) Sanford, Colorado.*

Because he is always kind and true and has a smile for us whenever we come to Sunday School; teaches us to love the Savior and to walk in His path; gives the lesson clearly so that we easily understand what he says; loves us and tries to please us; sometimes reads from the

JUVENILE INSTRUCTOR.—*Cressie A. Loveridge (age 13) American Fork, Utah.*

Because he is in very deed a Latter-day Saint and teaches us the truths of the Gospel; to love God, fear Him and keep His commandments; to love our neighbors as ourselves; to be charitable, respect the aged, and share what we have with others less fortunate; to be kind to our parents—and teacher sets a good example in this respect; to read good books; to take the JUVENILE; to be prompt in attendance at Sunday School; to participate in the lessons. He has fulfilled an honorable mission and is now home working for the Church. He always has a smile for everybody, and has a good kind way of managing unruly boys.—*Miss Nora Brown, (age 17) Cardston, Alta, Canada.*

Because of her gentle and mild nature and her loving way of winning the children. She is always prepared and you can't help but understand the lessons. She always greets us with a loving smile on the streets.—*Eliza Passey (age 12) Stirling, Canada.*

Because he keeps the commandments of the Lord; is forgiving; helps one to lead a better life; helps the poor and

needy.—*Rosanna Lyman (age 12) Taft, Utah.*

Because she always comes and we never miss one lesson.—*William Olsen, (age 11) Moroni, Utah.*

Because he is kind, honest, earnest and sincere in what he says, is always prepared and gives the Sunday School lesson in a way that I can understand it. He practices what he preaches, sacrifices his own comfort for the good of others; obeys the golden rule. To my misdeeds he explains to me the danger I am in and entreats me, with kind words, instead of scolding, to turn over a "new leaf." He is one amongst us striving to learn the will of the Lord and he thinks he is no better than any one else. He is jolly, full of life, and is always ready to indulge with us in any amusement that is pure, good and clean.—*Elmira Harwood, (age 16) Aurora, Utah.*

Because he loves us, is kind and generous to us; gives us all the time we want to tell our part of the lesson; is fair and honest with us; gives willingly all his time for our benefit.—*Grant Robertson (age 14) Spanish Fork, Utah.*

Because he always has his lesson prepared. He does not do all the talking but gives us the privilege of expressing our ideas on the subject that is being discussed. He has the spirit which makes one feel that he believes what he is teaching.—*Miss Parnela Barlow (age 14) Park Valley, Utah.*

She teaches me good "Mormon" stories, and stories about Jesus, from the Bible.—*Nellie May Krogue (age 11) Bloomington, Idaho.*

She teaches us to be honest, true obedient, kind; to help those who need help and to do it cheerfully and willingly; to cheer up the sad; to help those who are sick; to be kind to the aged, the lame, etc., and to obey the commandments of the Lord.—*Annie Munns, (age 11) Garland, Utah.*

She is always there and explains the lessons well.—*Naoma Lancy (age 12) Kammas, Utah.*

I love my Sunday School teacher, because he is a good, kind man and explains things well, and because he is my father.—*Arvilla Titensor (age 13) Bedford, Wyo.*

She comes regularly and we have the same teacher every Sunday This helps

us. She attends 9 o'clock meeting and is always prepared. She always speaks to us on the street and has a smile for everybody.—*Le Roy Winward (age 14) Sandy R. D. No. 2, Utah.*

Because she commands my respect. She is very neat, and always speaks in a low tone. While she is very strict she is never unkind. She can readily adapt herself and give the lesson naturally. Never unprepared, she can thoroughly control her class. Although gentle and unassuming yet she has such persuasive power over us that we always try to be prepared.

She gives each one of us a task to perform and impresses upon our minds that we must all help if the class is a success. She is one with us, yet still a leader which makes her a successful teacher.—*Ephie Hanks (age 17) Grover, Utah.*

He is good and kind to everyone. Whenever he enters the room he has a pleasant smile on his face. He is always prepared. He explains our lessons so clearly that we can understand every word. He always has a kind word for all.—*Dorothy Knouf (age 14) Sunnyside, Utah.*

Because she loves me, and is kind to me. She comes regularly and is always prepared. She never comes with a sad face.—*Nora Forsyth (age 12) Torrey, Utah.*

Because she is a true Latter-day Saint; makes great sacrifices to teach me in more ways than one; teaches me the true Gospel; is interested in her own children as well as others; not only teaches but sets a good example; teaches me to be obedient to my parents; is strict but kind and good; has been a kind, good, friend of my mother's.—*Bertha Lambert (age 11) Albion, Idaho.*




She has made us understand the Book of Mormon lessons very well, by showing us places on the map; she is always there.—*Lena Behle (age 12) Perry, Idaho.*








Why I love my Sunday School Teachers. First; because they teach me to know the Lord and how to love him. I love them next to my mama and papa. They teach me to be gentle and kind to my playmates, and to do little kindnesses to everyone. I love the Lord for giving us the Sunday School and such good teachers. Oh, I can't tell you all, why I love them.—*Ethel Mills (age 10) Oakley, Idaho.*



# Mr. Mixie Magpie.

XII.






"MAMA!" cried Bobette, "I do believe Mixie is sick; he won't eat a thing, for I tried to make him take some hard-boiled , and he wouldn't, and then I tried rice and he turned his  away, and when I held out a piece of , he screeched at me and said 'Mixie doesn't want a cracker!'" "I wonder what can be the matter," said

, and reached out her  to scratch Mixie's head, but he moved over to the side of his  and cried out "Goodbye!" in cross tones. "Why, he acts just like a sulky !" said . "Do you s'pose perhaps he's lonesome?" asked . "You know he has acted like that ever since the day we went for  and



all the birds flew away when he tried to talk to them." "I shouldn't be at all surprised," said . "I shall have to put on my thinking cap." The next day  was really sick; his feathers








drooped and no one could get him to say a word.  and  were so worried that nothing amused them all day long. But  had promised




that the expressman would bring something that might make Mixie better, so when  saw the  away down the , he and Bobette ran to



meet it. "It's a pretty big bundle," said the . "You two had better ride back to the  with it." It was a queer looking bundle, too,---all tied up in green cloth. When they

reached the house, the expressman took it into the living-room, then  took off the green cloth---and there was a big brass  and inside it a  almost exactly like Mixie. "O Mama! Another Mixie---where

did you get him?" cried . "Sh! Let's see what Mixie will do!" The new bird hopped off the  of her  and made some soft noises. At first

Mixie did not seem to notice, but after awhile he walked over to the . "How-de-do-o, Madam!" he said. The new  kept on making low sounds and soon Mixie began to talk bird talk, too. And that night both 



ate a good supper of rice together. "Her name," said Bobette, "is Madam; Mixie named her himself."

# The Funny Bone.

## A Nice Dry Heat.

"It's pretty hot here, isn't it?" said a new arrival to Lucifer.

"Yes," replied his Satanic majesty. "The heat is what you might call excessive; but then it's dry heat. There is no humidity about it."

## A Guess.

Teacher; "Now, children, can you tell me what are the national flowers of England?"

Class; "Roses."

Teacher; "And France?"

Class; "Lilies."

Teacher; "And Spain?"

(Silence for a minute—then small voice at back of schoolroom.)

"Bullrushes, ma'am."—Life.

## Too Cheap.

"Shall I dissolve another pearl in the chalice for your breakfast?" asked Char-mion.

"No," replied Cleopatra. "Pearls are too inexpensive and commonplace. Boil me an egg."—Washington Star.

## Know Him?

"Pa, what is a near-humorist?"

"A near-humorist, son, is a person who says, when he finds an oyster in a stew, 'Well, well, little stranger, what are you doing here?'"—Birmingham Age-Herald.

## The Place.

"You ought to be contented and not fret for your old home," said the mistress, as she looked into the dim eyes of her young Swedish maid. "You are earning good wages, your work is light, everyone is kind to you, and you have plenty of friends here."

"Yas'm," said the girl; "but it is not the place where I do be that makes me vera homesick; it is the place where I don't be."

## The Early Bird.

"Did you come out well on Christmas Willie?" asked the Sunday School teacher.

"Yes'm. I got more than any of my brothers and sisters," replied Willie jubilantly.

"Indeed? How did that happen?"

"I got up two hours before they did."

## A Hottentot Tot.

If a Hottentot taught a Hottentot tot

To talk ere the tot could totter,

Ought the Hottentot tot

To be taught to say "aught"

Or "naught," or what ought to be taught her?

If to hoot and toot a Hottentot tot

Be taught by a Hottentot tooter,

Should the tooter get hot if the Hottentot tot

Hoot and toot at the Hottentot tutor?

## Making Sure.

Mrs. Newly: "If I wasn't afraid baby was sick I do believe I should spank him."

Mr. Newly: "Well, lets make sure. You begin spanking and I'll go for the doctor."

## Only Name for a Hog.

One day a number of children in the parlor were talking over the difficulty Adam must have had in finding names for all the animals. The littlest girl did not speak for some time but when she did she said: "Except with the hog. Anybody would know what to call that!"

## An X-Ray View.

"Every one has some secret sorrow," says a philosophizing friend. "Even the fattest and jolliest of us has a skeleton in his midst."

## As Willie Read It.

It was the class in the second reader, and little Willie had just been called upon to rise and take up the reading where Martha had left off. Willie stood at attention, his book held in the proper position before him, clutched the corner of his desk with his free hand, swallowed hard, and read:

"This is a warm doughnut. Step on it."

"What gasped the teacher. "Willie, that is not correct. Read it again."

Willie did, with the same result. Moreover, he maintained stoutly that that was what his book said.

So teacher had him bring it to her. Perhaps there had been a misprint, and—

But this is what teacher read in Willie's book:

"This is a worm. Do not step on it."



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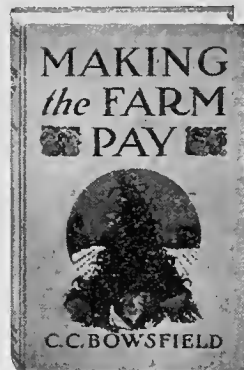
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